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THE HYMN "VENI CREATOR SPIRITUS."

THE demonstration of a literary masterpiece is a task which the critic must undertake in but one way—the old-fashioned method of patient, and usually unattractive, literary analysis. He will measure the height and the depth of its thought; he will test the originality—if there be anything new under the sun—of the conception, and its luminous exposition. He will follow patiently a will-of-the-wisp flight of imagination, and track the subtlest play of fancy; and though this should lead him, as it is its invariable custom to do, into the marsh of subjective speculation, he will return from his devious wanderings satisfied that he has caged what is in reality no more substantial than a dream—that phosphorescent glow of fancy, whose whole life is but its light! He will then tread the safer ground of literary "form," and bid us view the master-work from all sides—another Pecksniff fluttering around a Salisbury Cathedral.

A less scientific, but withal satisfactory, way of estimating (if not of demonstrating) a literary masterpiece is to read the story of its triumphs over space and time, and measure its influence over men and things. If the judgment of history find an echo in the admiration of your own cultured but not critical soul, you have found what the critic, by more laborious processes, convicts you of finding.

And not seldom does it happen that the safer test is this latter one. Keats has conquered his "reviewers;" Wordsworth has outlived his critics. The critic does not create; he does not even discover. Our unlaborious sense of the Beautiful has long delighted in a sweetness and sublimity which his tardy alembics may indeed analyze, but can never project, nor his scrutinizing lenses ever discern. And it has even come to pass that the more obvious the beauty, the less probable is his success in its demonstration. Witness the immortal power of the *Dies irae*—that "monumental Hymn of the ages," as it has been called. Sphinx-like, it dominates the desert of life, immovable in the midst of shifting sands, dumb to all questioners of its majestic repose. The very simplicity of the hymn is its power. Unclassical in metre, unpolished in phrase, unlaborious in plot, it subdues us like the inarticulate cry of a strong heart's agony. A perfect analogue is found in the sister realm of music. The "Lamentations of Jeremias,"—possibly a relic of that old Ambrosian chant which caused St. Augustine to shed tears in the beginnings of his conversion—constitute a marvellous example of the power of simple melody. Five sounds are employed—the complete range being from si to fa—and the long texts are sung to a melody almost bald in its progression and reiterated unceasingly; sung three days in succession during Holy Week, sung year after year. And yet the ear never wearies of its sameness, the heart never refuses subjection to its pathos. Similarly, the bulk of the melody of the Prefaces runs through but four notes, is heard Sunday after Sunday, year after year. And yet, whether well or ill sung, whether by a pleasing or by a harsh voice, it compels always a tribute of devotion to its superhuman sweetness; so much so, indeed, that Mozart could declare himself willing to forego all his fame as a musician to be the composer of a single Preface. Haendel's Hallelujah Chorus, in very much the same way, offers an insoluble problem to the musical analyst.

In the last analysis, the testimony of the centuries, rather than the learned comment of the critics, assures us of a true

masterpiece. The triumphs this has achieved are its safest comment. Such a testimony is found in the case of the *Veni Creator Spiritus*, and any other, we think, will be sought in vain. Doubtless, if the rhetorician had been asked to estimate its worth when it was first read or sung, he would have styled it prosy, hopelessly at fault with respect to classical prosody, cramped and unimaginative. The same critic would have learned to distrust his foot-rule and all his favorite canons and tests, if he could have foreseen its mighty influence, its majestic port, as its footsteps marked everywhere the progress of civilization and religion. Emperors and kings have been crowned to the rhythm of its song; under its invocation of the Holy Spirit, the bodies and relics of the saints have marched to sublimer reverence and wider empire; the Sovereign Pontiffs have ascended the Chair of the Fisherman; Bishops have been placed over the flock of the Chief Shepherd of souls; Priests and Deacons have begun to share the ministry of the Word; churches have been dedicated to the true God. And throughout the solemn Pentecostal octave the Church commemorates, in this Hymn —assigned to the hour of Tierce—the Descent of the Paraclete at the third hour of the day. A strange tribute to its power is the fact that it alone, of all our splendid Latin hymnody, has been retained in the service of the Church of England. With this wonderful history lying behind it, we can easily understand its worth, and should be very slow to sound with the plummet of rhetorical analysis the depths it opens up to us. Nor, as far as we have read, has any attempt of this kind been made. Duffield contents himself with the general eulogy of its "lofty and grand largeness," and with the assertion that "none of the great Latin hymns has been more regarded than the *Veni Creator Spiritus.*" Pimont notes that the other two hymns of Pentecost are mostly narrative, while this one is addressed entirely and directly to the Holy Spirit; and continues: "Ce trait charactéristique du *Veni Creator* et son exceptionelle beauté l'ont toujours rendu cher et vénérable à la sainte Église."

Here, then, if anywhere, the task of the annotator, which

at first sight seemed highly attractive, becomes sensibly forbidding. He is, indeed, confronted with indubitable beauty, but knows too well that he cannot demonstrate it. Perpetually humbled with the thought so well put by Lowell in The Cathedral, he stands before this mighty fabric of song

> "abashed,
> Child of an age that lectures, not creates,
> Plastering our swallow-nests on the awful Past,
> And twittering round the work of larger men,
> As we had builded what we but deface."

The only apology of the present writer for venturing on the task must be that of Mitchell to Mangan: "Reverently, and with shoes from off my feet, will I tread that sacred ground."

The authorship of the Hymn, like that of the *Dies irae*—or to borrow from secular letters a similar illustration—like that of the Homeric cycle, and the Shakespearian plays—has been a moot-point with critics. In the direct order of chronology (and perhaps in the inverse order of probability) four names are variously claimed for the honor of the authorship of the Hymn: St. Ambrose, St. Gregory the Great, Charlemagne, and Rabanus Maurus. In this order they will be considered here.

A large number of hymns are styled Ambrosiani, either because they were once thought to have emanated from his pen, or because they followed his stanzaic form, and were more or less moulded after his models. Some hymnologists think that but few—Kayser limits the number to four—are certainly his. The Benedictine editors credit him with twelve, among which the *Veni Creator* is not found. Neither does Biraghi, in his critical *Inni sinceri e Carmi di Sant' Ambrogio* (1862) admit it. In the *Veni Creator* two lines (*sc.* 3, and 4, of the fourth stanza) are borrowed directly from his hymn 'Veni Redemptor gentium'; and two other lines,

> Accende *lumen* sensibus,
> *Infunde* amorem *cordibus*,

bear a strong resemblance to the line *Infunde lumen cordibus*, found in the hymn 'O lux beata Trinitas' ascribed to St. Ambrose. But identities and similarities of lines in the *Veni Creator* with those of other hymns will not permit of any deduction other than a familiarity by its author with St. Ambrose's splendid muse. It was not thought plagiaristic in the old days to freely insert in newly framed hymns some lines of poems which had become the common property of all poets and singers.

The grounds on which it has been given to St. Gregory are equally insecure—such as the occasional rhymic features, the accentuation of Paraclitus on the penultimate syllable, the scholarly and poetic attainments of that Pope, etc. But in view of the fact that no ancient writer has ascribed its composition to either of these great Fathers, coupled with the silence of Ven. Bede in his work *De arte metrica* concerning it, we may agree with Pimont: "Éliminons tout d'abord saint Ambroise et saint Grégoire, sans tenir compte pour ce dernier des préférences de Mone (Mone ascribes it to St. Gregory: together with Koch, Wackernagel, and March). Comment, en effet, faire remonter au IV^{e} siecle, et même seulement au VI^{e}, une hymne de cette importance, qui peut bien figurer, nous n'y contredisons pas, dans les mss. du IX^{e}, mais que, pour notre part, nous n'avons pas rencontrée a une date antérieure au X^{e}?"

The question narrows down, therefore, to the last two names—Charlemagne, and Rabanus Maurus. Either would serve to conjure with. Each has its earnest advocates. It will doubtless prove interesting to the lovers of this great Hymn to examine at greater length the claims set forth for each, and while not pretending to settle a sufficiently vexed question, safeguard as far as critical inquiry may the unquestionable probability asserted for both. Why the choice should lie between either will be seen in the possible indications furnished by the last two stanzas of the Hymn. It has been contended that these stanzas reflect the action of the synod convened by Charles at Aix-la-Chapelle, in 809, which inserted the word *Filioque* in the Creed, and established the

custom of singing the Creed in the churches. It may be that such an act would suggest a poetic embodiment of the re-affirmed doctrine to some hymnodist of the age. Now Charles, as we shall show, was well enough equipped to have done this himself, or at least sufficiently interested to have some scholarly member of his Palatine School to do it at his request. Similarly, if, as Mabillon thinks, Rabanus was born in 776, he would have been thirty-three years of age at the date of the Synod; and poet and theologian as he was, he could hardly have been ignorant of, or have ignored in his prolific verse, such a grand re-assertion of the doctrine of the Procession of the Holy Ghost from both Father and Son.

On the other hand, it is contended that the Hymn does not emphasize in its phraseology a doctrine held long ages before that synod,—since equally explicit texts are found in St. Ambrose, St. Augustine, St. Gregory.

Certainly, however, the Hymn must have been written some time before the middle of the eleventh century, since it was sung at the opening of the third session of a council held at Rheims in 1049, instead of the usual antiphon *Exaudi nos, Domine.* Going back further still, the Hymn is found in a MS. ascribed to the latter part of the tenth century. Again, Mons. Barbier de Montault affirms that he read it in the paper binding-sheets of a MS. at Rome (in the library of the Monastery of the Holy Cross at Jerusalem) which skilled paleographists believed to be as old possibly as the eighth century—an opinion discredited by Pimont, who observes that the MS. may be that old, while the sheets referred to might be more recent; and supports his supposition by the errors found in that reading: "*Hic Xriste, nunc Paraclitus*, qui accuse une date plus récente, des vers aussi maltraités que ceux-ci: *Sermonem* (sic) *ditans guttura—Virtutem* (sic) *firmans perpetim*, nous disent assez que nous sommes en face d'un éxemplaire beaucoup moins rapproché de la source."

The most common ascription has been to Charlemagne. The growth of this belief forms an interesting chapter of hymnology. It is well known that Charles was not only a great patron of letters, but as well an ardent student and

accomplished linguist. The names of Alcuin and Paul Warnefried shed lustre on his court. Under the inspiration of the former he established an Academy of Letters of which he was an interested member, and in whose discussions he took part. The latter taught him Greek and Latin. But here it is necessary to notice an assertion very prevalent amongst modern historians, that he was unable to write—a serious charge to be met in the ascription of such a hymn as the *Veni Creator* to his pen. "Now it has never been established," says Duffield (Latin Hymns, p. 116), "that Charles was even a ready writer of prose, to say nothing of verse. Berington, following Einhard, Charles' secretary, says in his History of the Literature of the Middle Ages (1814), that Charles was not a literary man. 'He seems never to have acquired the easy practice of writing,' is his strong language (p. 102). The hymn, on the contrary, bears the evident marks of accustomed skill and practice in the art of verse as well as the accuracy of a mind trained in theologic discriminations." In answer, it may be remarked here, first, that Berington, following Eginhard, pays in the same place a strong tribute to his knowledge of languages and of at least the rudiments of the sciences: and secondly, that the quotation made by Duffield is taken from a long passage of Berington which sums up the activity of Charlemagne, and which refers the reader in a general way to the *Vita Caroli* Magni of Eginhard. The passage of Eginhard on which Berington (and the other moderns who go to the extreme length of saying that Charles could not even sign his name—this accomplished linguist, student of the sciences, restorer of letters to a barbaric world !)—seems to be the following: Tentabat et scribere, tabulasque et codicillos ad hoc in lectulo, sub cervicalibus circumferre solebat, ut quum tempus vacuum esset, manum effingendis litteris assuefaceret. A man so dextrous in everything else must have been inconceivably dull in this, if all his industry were wasted in futile attempts to learn to write! Plainly, the correct interpretation of Eginhard's words is that Charles strove hard to acquire the exquisite calligraphyof the manuscript-copyists—an art which

must be approached, like the "formation of the hand" in piano-practice, in early youth. This we may readily infer from the words of Eginhard immediately following the above extract: Sed parum prospere succesit labor praeposterus, ac sero inchoatus. By the phrase "easy practice of writing," Berington seems to refer to the art of composition and not to the more vulgar art of forming characters with a pen. But the two things might easily have become confused in his mind after a hasty reading of Eginhard. Certain it is that Charles composed many works, although probably not without the help or the supervision of his learned Academy. We are tempted to quote all of Eginhard (cap. vii, § 30) bearing on this matter, but must content ourselves with a simple reference to its eulogistic and even enthusiastic summary of Charles' scholarly status.

So much premised to show his ability in letters, we arrive at the second stage of the proof. Charles was a devoted lover of the doctrine of the Procession of the Holy Ghost from both the Father and the Son. Having already laid on Theodulph, Bishop of Orleans, the task of writing a work *De Spiritu Sancto*, he called a Council at Aquisgranum (Aix-la-Chapelle) in 809, which, in accordance with the traditional doctrine, asserted the double Procession of the Holy Ghost. Hefele thinks that it also inserted the word *Filioque* in the Creed. It is not unlikely that such a splendid vindication of the doctrine should have inspired the Emperor to become for once a poet, and should have caused him to receive, as a reward of his lively faith, something of a special help from Heaven. That there must have been some such inspiration, Pimont seems to think when he writes: "Qui donc a écrit sous la dictée d'En-Haut, cette immortelle piece?" which Dom Gueranger has styled "un cantique toujours nouveau et toujours inépuisable."

The third stage of the inquiry concerns itself with the direct ascription of the Hymn to Charles the Great. Cardinal Thomasius, and after him, Daniel (together with the bulk of his German followers), as well as Trench and most of the English hymnologists, support this ascription. Julian,

in his *Dictionary of Hymnology*, believes that all the testimony rests on a fabulous account found in Ekkehard's Life of St. Notker: "The best known and most widely accepted opinion is that which ascribes it to the Emperor Charles the Great. . . . This is, however, a legend, and falls to pieces at once when traced to its source. The original authority is Ekkehard V., Monk of St. Gall, in his *Vita Sancti Notkeri*, written *circa* 1220. There, in chapter xviii., Ekkehard says: 'It is told of the blessed man (Notker) that one day when he went through the dormitory he listened, for there was hard by a mill, whose wheel was revolving slowly for lack of water, and, groaning, gave out sounds something like words. And the man of God, hearing this, straightway was in the Spirit, and produced that most beautiful hymn, and gave utterance to the honey-sweet melody from the same kind Spirit which possessed him: I mean the Sequence on the Holy Spirit *Sancti Spiritus adsit nobis gratia.* And when he had completed it he sent it as a present to the Emperor Charles *the Great, who was then probably staying at Aachen.* And the same Christian Emperor sent back to him by the messenger that with which the same Spirit had inspired him, viz., the hymn *Veni, Creator Spiritus.*' Here we have the original story which has spread so widely, and has been so generally accepted. The words in italics above are really found in Ekkehard's autograph MS. at St. Gall (No. 556, p. 342), but are a manifest blunder, for Charles the Great (Charlemagne) died in 814, and Notker was born about twenty-six years after, *circa* 840."

The blunder in chronology had been noted before Julian by Duffield, and before him by Pimont. It settles effectually the question of authorship as far as the Carolian tradition resting on this legend is concerned. We have quoted largely from Julian because he states this part of the question clearly and concisely; but also, and principally, to call attention to the fact that the words which he puts in italics, viz., "(Charles) *the Great, who was then probably staying at Aachen*" are apparently an interpolation of some other blunderer than Ekkehard. In the *Acta Sanctorum* (Aprilis,

Tom. I., p. 587), these words do not occur in the text of Ekkehard, the sentence (and the legend) closing with the words, Cum ergo eam complesset, misit eam pro xenio Imperatori Carolo. Idem vero Christicola Imperator misit ei per eundem bajulum, quod sibi idem Spiritus inspiraverat, Hymnum, Veni creator." In the annotations to the chapter the learned editors note: "*Ut Carolum Magnum hic intelligebat Interpolator, sic addidit*, Qui forte tunc Aquisgrani morabatur." The desire to harmonize the legend with some kind of fact led Pimont, who treated Ekkehard's *Vita* as more legendary than historical, to surmise that Charles the Bald (died in 877), or Charles the Fat (died in 888) might have been referred to. Not noticing the interpolation "Magnus," he goes into some unnecessary detail to note the authority of J. A. Fabricius (*Bibl. latina med. et infim. aetatis*) for the use by both of these Emperors of what they considered their hereditary title of "Magnus." Omitting the word *Magnus* from the text of the untrustworthy biographer of the thirteenth century, the legend still affords evidence of a tradition at that time of Charlemagne's authorship; and the legend may have originated in an attempt by the loyal monk to connect the name of his revered Notker, and through that holy name his own loved monastery, with the composition of a hymn so famous as the *Veni Creator*, albeit chronology received a severe, however undesigned, attack.

Of Charlemagne's authorship we can then merely say, with the Scotchman's verdict, "not proven."

A second claimant for this honor is the name of Rabanus Maurus, monk of Fulda, ordained priest in 814, the year of Charlemagne's death. He was a pupil of the great Alcuin, and was afterwards Abbot of Fulda and Archbishop of Mainz. His prodigious literary activity merits for him the eulogy—"The foremost German of his time." Duffield, with much apparatus of argument, awards the palm to him. But the various steps of the argument are found to be very unstable and rather requiring, than furnishing, support. He is nevertheless certain that he establishes his case. His array of

arguments is extensive and interesting. He says: "It will not be amiss if we set our reasons in order, for a long established delusion is as hard to overthrow sometimes as the stubbornest fact. They are such as the following:

"1. The hymn is found in the writings of Rabanus Maurus, in a codex which Brower calls 'very ancient and well approved.'

"2. It is the precise paraphrase of the learned bishop's chapter on the Holy Spirit. Thus he begins the chapter with an assertion of the procession of the Holy Spirit from both the Father and the Son. He then calls the Spirit *donum Dei*, and several times repeats the phrase. He argues that the Spirit is coequal and coeternal God. He then discusses the term Paraclete, and proceeds to speak of the *septiformis* nature of his power. Next follows a most significant and unusual expression—namely, that the Holy Spirit is *digitus Dei*—the finger of God. And the consecution and coincidence of thought is still further increased by an allusion to the grace which bestowed the gift of tongues. He then speaks of the Spirit as *fire*—which accords with the word *accende*—and then he explains the simile of water, which corresponds with the word *infunde* and with the previous phrase *fons vivus*. He also quotes from the Gospel of John to show that this 'living water' means no more nor less than the Holy Spirit. These coincidences are doubly remarkable, for they not only exhibit the same ideas—some of which, by the way, are quite uncommon—but they also set them forth in the precise order in which the good bishop employs them in his hymn. It is as if, being aroused and animated by his great and noble theme, he had turned to verse as an appropriate medium of lofty praise and had sung from his heart this immortal hymn.

"3. To these reasons we may add a third—that the internal structure of the hymn shows its author to have been a person of theological soundness, spiritual insight, scriptural knowledge, genuine scholarship, and a natural poetical capacity. These facts again agree with what we know to have been the talents and learning of Rabanus Maurus.

"4. If Gregory had written this hymn it would have appeared at an earlier date and would have been undoubtedly attributed to its illustrious author: whereas it is not in his carefully compiled writings, nor is it accredited to him by Thomasius or any hymnologist before the time of Mone and Wackernagel.

"5. Charles the Great had not the learning, and both he and his grandson, Charles 'the Bald,' are named on the strength of a long-exploded and always anachronistic tradition.

"6. Ambrose is out of the question by the theological limitation of the stanza, *Per te sciamus*, etc.

"7. Finally, we have the right to believe that a man whose other hymns have been so extensively, though anonymously, introduced into the worship of the Church, was entirely competent to frame the present hymn."

Let us take up these reasons *seriatim*, and attempt to show that only a *probable* authentication of the authorship of the Hymn may be construed from them. We use the word "probable" here, however, in its popular acceptation of "having more weight for than against," and not in any merely technical sense of "not improbable."

The first argument is based on the inclusion of the Hymn in a series of poems edited by the Jesuit antiquarian, Christopher Brower, in 1607, and attributed by him to Rabanus Maurus. Was the manuscript used by Brower of the "undoubted veracity" claimed for it by Duffield? Pimont will not take sides in the discussion, contenting himself with the remark that several authors have attributed the Hymn to Rabanus, and that it is found, together with other hymns, in the edition of his works published at Cologne in 1627. In a foot-note, however, he refers to the sweeping doubt cast on all of Rabanus' poems by Ebart in his History of the Literature of the Middle Ages in the West (II., Von zeitalter Karls des Grossen bis zum tode Karls des Kalen. Leipzig, 1880): Ebart "croit fort peu a l'authenticité des hymnes généralement attribuées a Raban Maur. C'est très bien ; mais c'eût été mieux assurément s'il lui avait plu de nous initier aux

raisons qui l'ont engagé a rayer de la liste de nos hymnographes l'illustre archevêque de Mayence. Les écrivains d'outre-Rhin usent trop souvent peut-être, dans leur critique, de certains procédés sommaires qui, pour revêtir des allures fièrement tranchées, sont loin de mettre en meilleur jour les questions débattues."

Julian in his *Dictionary* says of Brower's editing of the Hymn : "He was evidently not at all certain that it was really by Rhabanus, and does not print the text in full. He gives no definite information regarding the MS. which he used, and it does not seem to have been of any great antiquity. Some of the hymns in this MS. are certainly not by Rhabanus, and his claim to the rest is very shadowy. The MS. contained twenty-nine hymns, but of these Professor E. L. Dümmler, in his critical edition of the *Carmina* of Rhabanus (*Poetae Latini ævi Caroliani*, vol. II., Berlin, 1884), has only seen reason enough to accept two, both of which he gives among the pieces 'incertae originis,' and he did not find sufficient ground to include the 'Veni Creator' even among the poems doubtfully ascribed to Rhabanus."

The reader who is desirous of forming an opinion of some kind in the midst of so many discordant views may find Brower's work accessible in Migne's Patrol. Lat., T. CXII. (Vol. VI. of Rabanus Maurus).

2. In a former article we showed the strong similarity between the prose of a certain chapter of St. Ambrose's *Hexaëmeron* and the hymn *Aeternae Rerum Conditor*, and argued thence the common authorship of both. In somewhat the same way Duffield endeavors to prove, by a comparison of the peculiar words and consecution of thought in the *Veni Creator* and in "the learned bishop's chapter on the Holy Spirit," that both are from the one pen. The chapter referred to is the third of the First Book *De Universo* (Migne, Patrol. Lat., T. CXI.). How far it sustains Duffield's contention the curious may judge by referring to the bishop's prose work. If the reader will consult Duffield's argument No. 2, we think the connection will hardly seem so close as Duffield contends: especially as a somewhat simi-

lar phraseology is found in St. Ambrose, and a similar argument could be constructed from his *De Trinitate*, capp. I. and V., written nearly five centuries before. Substituting *Ambrose* for *Rabanus*, we almost use Duffield's words when we say: St. Ambrose proves first that the Spirit is God; that He proceeds from both Father and Son—"Ipsa dilectio idem unus utrorumque est, id est, Spiritus Sanctus;" . . . "Spiritus ergo sanctus non est genitus, sed genitoris genitique suavitas, sanctitas atque aeternitas est."

In chapter VI. he thus suggests many of the titles found in the Hymn: "digitus Dei," "advocatus," "paraclitus," "quem Filius ad nos missurum promisit," "qui die Pentecostes super apostolos descendens, diversas eis impertitus est linguas et gratias (Act. II. 2, 3), sancti Joel prophetae vaticinium complens"—all of which are in concord with the phraseology of the Hymn. To St. Ambrose, indeed, the authorship of the Hymn has been ascribed, but on what grounds we cannot surmise, except that of his hymnographic fame and the merits of this Hymn. The claim is almost contemptuously rejected by modern hymnologists.

3. Coming now to argument number 3,—namely, that "the internal structure of the hymn shows its author to have been a person of theological soundness, spiritual insight," etc., we meet a very uncertain criterion of authorship. Might not all this be said of Charlemagne—as far, at least, as the Hymn justifies the argument? and a fortiori of St. Ambrose?

4. We agree with Duffield in rejecting the ascription of the Hymn to St. Gregory. The reason is negative, like the argument.

5. "Charles the Great had not the learning"—an assertion the correctness of which has been already sufficiently assailed in our remarks on Charlemagne: "and both he and his grandson, Charles 'the Bald,' are named on the strength of a long-exploded and always anachronistic tradition"—the which we have already discussed.

6. "Ambrose is out of the question by the theological limitation of the stanza Per te sciamus, etc.," because, we assume,

of the third line: Te utriusque Spiritum. We cannot perceive the limitation: St. Ambrose speaks of the Spirit as "*genitoris genitique* suavitas," and again, "Ipsa dilectio idem unus *utrorumque* est, id est, Spiritus sanctus." The claim of St. Ambrose to the authorship should be rejected on other lines; such as, the extreme improbability of such a hymn lying hid for five centuries.

7. Finally, the competency of Rabanus, "whose other hymns have been so extensively, though anonymously, introduced into the worship of the Church," to frame such a hymn may easily be conceded without furnishing a reasonable ground for accrediting the Hymn to that author. Duffield, by the way, speaking of the hymns in Brower's edition, thinks himself "safe in assuming that they all are what the codex declares them to be—the actual productions of the Bishop Rabanus." With respect to this claim, we may say that not even Brower makes it for his author. He will not deny that some of the hymns should perhaps be accredited to other pens—*vindicari* is his word; nor that some perhaps belong to ardent admirers and disciples of the bishop's muse: Porro hymnos nonnullos hic reperiri qui scriptoribus aliis vindicari possint, haud diffitear, et quia vetustae membranae manu non antiquissima nonnullos insertos observavimus, eos ad discrimen faciendum asteriscis insignivimus: reliquos plerosque, quia eodem charactere et titulo versuum Rabani praescripti sunt, eidem seu prolis legitimae parenti, transcribere nil veremur. The reasons alleged by Duffield for assigning the Hymn to Rabanus are not found, on examination, to be very strong. We may well hesitate in a choice between him and Charlemagne, or indeed in ascribing the Hymn positively to either.

The long analysis we have made of the various claims will perhaps leave us with but little regrets at the close of what may seem to be a futile examination of their assertions.

Have we been indulging only a spirit of critical vandalism, forever pulling down statues that are beautiful though baseless, and never setting up one that may endure? Be that as it may, it is better that a world-hymn like this should stand

before us, like the priestly Melchisedech, without genealogy. Its strong cry to the Holy Ghost is the cry of the whole earth waiting for renewal. It is the wide prayer of the whole earth to its heavenly Master: Emitte Spiritum tuum et creabuntur, et renovabis faciem terrae.

I.

Veni, Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia
Quae tu creasti pectora.

We have here in verse what the antiphon *Veni, Sancte Spiritus, reple tuorum corda fidelium et tui amoris in eis ignem accende* expresses with equal beauty in prose. This immediately precedes the Sequence of the Mass of Pentecost, wherein again and again goes up to the Holy Spirit a supplication from the soul that is as earth without water before Him: Veni, Sancte Spiritus; Veni, Pater pauperum; Veni, dator munerum; Veni, lumen cordium!

That was a beautiful custom they had in the olden days of letting fall from the dim ceiling of the churches a rain of flowers and a storm of flaky substances ignited before they were loosened,—a pictorial representation of the Descent of the Spirit. Doves likewise, as symbolic of the same Spirit and of His gifts, were set free to further illustrate the meaning of the Feast.

II.

Qui diceris Paraclitus,
Altissimi donum Dei,
Fons vivus, ignis, charitas,
Et spiritalis unctio.

The old version read: *Qui Paraclitus diceris*, requiring the accent on the penultimate syllable of Paraclitus; while the revision places it on the antepenultimate. The revisers have been criticised for the change. Which is preferable?

St. Hilary in the fourth, and Prudentius in the fifth century accented it on the second syllable, as did Rabanus Maurus in the ninth, in his *De fide Catholica rhythmo carmen compositum* (11th stanza), and Adam of St. Victor, in the twelfth century, in his Pentecostal sequence *Qui procedis ab utroque.* In the latter half of the seventeenth century, the monks of Cluny determined to be in the then prevalent French fashion of Breviary-reform. Their classical ears could stand no longer what was thought to be an ignorant and vulgar mispronunciation of the Greek παράκλητος, where the quantity of the third syllable is long. Accordingly, they changed the word to Paracletus. The whole Catholic tradition, the reverse of this, had been defended in 1526 by the Sorbonne, as against the classical pedantry of the new-fangled pronunciation. Singularly enough, the Latin dictionaries with wonderful unanimity ignore Paraclitus in favor of Paracletus, even Du Cange failing to record it in his *Glossarium.* First of all, with respect to accent, the real question at issue is whether the word must be pronounced in Latin as it is in Greek (Parácletus), or as if it were a Latin word, and, therefore, requiring the accent to be placed on the long quantity of the penult (Paraclétus). It seems clear that a word carried bodily into the Latin from the Greek should be accented so as to preserve the Greek sound of the word. Why, if the Greeks say Parácletos, should the Latins say Paraclétus? But if the accent was to be preserved, then the penult should be shortened in order to permit this—as we find in the Church tradition. Without having recourse to this line of argument, it might be sufficient to say that the Latin poets enjoyed large liberty in the matter of the Greek prosody—*Graeca sine lege vagantur* sums up for the student the only strict rule that can be given. The change of the *e* of the third syllable into *i* we find to be in perfect consonance with the modern pronunciation of the letter *eta:* so that the classical abhorrence of the Church tradition is scarce vindicated in any particular by the actual practice of the Greeks themselves. The same wrong-headed zeal for pedantic correctness led the reformers of the liturgy into the substitution of eléeson for the tradi-

tional eléison—the old tradition being vindicated by the fact that the Greeks pronounce their *eta* as the Latins did their long *i*, and not as long *e*.

The line *Qui Paraclitus diceris* has been instanced as showing the knowledge of Greek possessed by the author of *Veni Creator*, and an argument based on that "knowledge" has been made against the ascription of the Hymn to Charlemagne. If the knowledge were worth having, doubtless Charlemagne had it: but it may be said *e contra*, that the display of Greek learning runs side by side in this line with an ignorance of classical Latin prosody, or at least with a total disregard of its prescriptions, in placing Paraclitus in a metric position demanding that its first syllable, Pă, be long. The revisers consulted for everything—tradition, accent, prosody—in changing the line into: *Qui diceris Paraclitus.*

We have noted in this connection that Rabanus Maurus, in one of his poems, accents it Paráclitus. As throwing a side-light on the question of his authorship of the *Veni Creator*, in all the old versions of which Paraclitus requires the accent on the third syllable [*Qui Paraclitus diceris*], we may quote the opinion of Duffield that "it is not to be denied that the prosody of the poet gives us good reason to think that he did pronounce the word with the accent on the η. If this be so, it would follow that he was a man of rare and fine scholarship in comparison with the contemporaneous learning." But as he contends for the authorship of Rabanus, who wrote Paráclitus in one of his poems, either of his two contentions must fall. Or, as Rabanus did not stick at little crudities in rhythmic flow, it is possible that he really pronounced the word Paráclitus in the line *Qui Paraclitus diceris*, in thorough accordance with the tradition illustrated already for him by the great hymnographic names of Hilary and Prudentius.

The meaning of the word *Paraclitus* shines out strongly from the dark background of the sadness that enveloped the Apostles at the Last Supper. "The Comforter" is mentioned four times in St. John's narrative of that loving farewell after which Christ was to bow down His divine Head and "drink of the torrent in the way." Christ has sustained them thus far,

but now He will send them *another* Paraclete: Et ego rogabo Patrem, et alium Paraclitum dabit vobis, ut maneat vobiscum in aeternum, Spiritum veritatis. . . . (Jo. xiv. 16, 17.)

Donum is explained by Rabanus: Spiritus sanctus ideo donum Dei dicitur, eo quod datur. A dando enim donum est nuncupatum. Notissimum est enim Dominum Jesum Christum, cum post ejus resurrectionem a mortuis ascendit in coelum, dedisse Spiritum sanctum: quo credentes impleti, linguis omnium gentium loquebantur. In tantum donum Dei est in quantum datur eis qui per eum diligunt Deum. Apud se autem Deus est, apud nos donum est, sed sempiterne Spiritus sanctus donum est, distribuens singulis prout vult, gratiarum dona (I Cor. xii.). . . . Unde et in donis Dei nihil majus est charitate, et nullum est majus donum Dei quam Spiritus sanctus (*De universo*, Lib. I. cap. 3).

Fons vivus will be intelligible in the explanation of Rabanus: Spiritus sanctus nomine aquae appellatur in Evangelio, Domino clamante et dicente: Si quis sitit, veniat ad me et bibat. Qui credit in me, flumina aquae vivae fluent de ventre ejus (Joan. vii). Evangelista autem exposuit unde diceret; secutus enim ait: Hoc enim dicebat de Spiritu quem accepturi erant credentes in eum (Ibid).

Denis the Carthusian expresses the meaning clearly: Fons vivus, hoc est fontalis et prima origo vitalis omnis boni, omnisque vitae, tam scilicet vitae naturae, quam vitae gratiae ac gloriae; cum sit verus Deus et dator omnis boni creati cum Patre et Filio, imo et unus fons vivus cum Patre aeterno et Unigenito ejus.

Ignis recalls the words of Christ: Ignem veni mittere in terram, et quid volo nisi ut accendatur? and especially recalls the symbolic parted tongues of fire poured out on Pentecost. *Charitas* is explained by St. Thomas: Respondeo dicendum, quod nomen *amoris* in divinis sumi potest essentialiter et personaliter; et secundum quod personaliter sumitur est proprium Spiritus sancti, sicut *Verbum* est proprium nomen Filii (I^{a} q. xxxvii, art. 1).

Spiritalis unctio recalls the words of St. John (I. ii., 20): Et vos unctionem habetis a Sancto, et nostis omnia. The

Spirit is called *unctio* "quia sicut oleum naturali pondere superfertur omni liquore, ita in principio superferebatur Spiritus sanctus aquis. Unde et Dominus oleo exultationis, hoc est Spiritu sancto, legitur fuisse unctus. Et Joannes apostolus Spiritum sanctum unctionem vocat, dicens: *Et vos unctionem, quam accepistis ab eo, permaneat in vobis. Et necesse non habetis ut aliquis doceat vos, sed sicut unctio ejus docet vos de omni re.* Ipse est enim Spiritus sanctus unctio invisibilis. (Rabanus, *ibid.*)

Spiritalis, although a post-classical word, is used by Tertullian, and is of frequent occurrence in ecclesiastical writers. The word leads Duffield to reject the ascription of the Hymn to St. Ambrose: "Its very verse would do this, if nothing else did. The word *spiritalis* is a barbarism—an altogether post-classical expression. The true usage is that in which the genitive case is employed, thus 'spiritual delight' would be *animi felicitas*, not *spiritalis* (or *spiritualis*) *felicitas. Perpetim* is also a word which purists of the new classic revival would avoid if they could." But *contra factum non valet argumentum:* and the fact is that St. Ambrose does use the word *spiritalis* in his Comment. in Epist. ad Galat. (vers. 8, 9,) in the phrase *quem possit spiritalis ratio commendare.*"

III.

Tu septiformis munere,
Digitus paternae dexterae,
Tu rite promissum Patris,
Sermone ditans guttura.

Septiformis: "And the Spirit of the Lord shall rest upon him: the spirit of wisdom and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness; and he shall be filled with the spirit of the fear of the Lord" (Isa. xi., 2, 3).

Digitus is used in Exodus (viii. 19) as signifying the power of God: "This is the finger of God," said the magicians to Pharao, when they witnessed the wonders wrought by Aaron. In St. Matt. (xii., 28), Christ says: "If I, by the Spirit of

God, cast out devils;" and in St. Luke (xi., 20) we read as a synonymous expression: "If I by the finger of God cast out devils." St. Augustine gives several interpretations of the phrase: Dicitur Spiritus sanctus digitus Dei, propter partitionem donorum, quae in eo dantur unicuique propria; in nullis enim membris nostris magis apparet partitio, quam in digitis. And again: Quia per Spiritum sanctum dona Dei sanctis dividuntur, ut cum diversa possint, non tamen discedant a concordia caritatis, in digitis autem maxime apparet quaedam divisio, nec tamen ab unitate praecisio, propterea Spiritus sanctus appellatus est digitus Dei. The "two stone tables of testimony, written with the finger of God" (Exod. xxxi., 18), led St. Augustine to another explanation of the phrase, as recalling to mind the symbolic pre-figuring contained in that fact. Rabanus says: Unde et digito Dei scripta lex est, data die quinquagesima ab occisione agni: et die quinquagesima venit Spiritus sanctus a passione Domini nostri Jesu Christi.

The original verse read: *Dextrae Dei tu digitus.* Pimont remarks that it was perfectly correct, as the trochee found in the third foot was converted by the accent on *di* of *digitus* into a spondee. He does not admire the work of the Correctors of the Breviary hymns, and insinuates thus what in other places he openly declares. It is perhaps a matter of taste—the classicist preferring Augustan prosody, the mediævalist preferring mere accentual scansion (or if quantitative, with a large liberty of accentual usage.) Whether it be Gregorian chants or mediæval hymns, the French fight hard for the purity of antiquarian ruggedness.

Rite promissum Patris: Praecepit eos a Jerosolymis ne discederent, sed expectarent *promissionem* Patris (Acts i., 4.) *Promissum* may be taken substantively for *promissio*, or participially. In St. Luke (xxiv., 49), the participle is used: Et ego mitto *promissum* Patris mei in vos.—*Rite*=solemnly.

Sermone ditans guttura.—The Spirit brought to the Apostles eloquence and the gift of tongues—et ceperunt loqui variis linguis, prout Spiritus sanctus dabat eloqui illis (Acts ii., 4.)

The remaining stanzas are scarce suggestive enough for comment. Devotion to the Holy Ghost should be in so many special ways a priestly devotion that space may be made here for closing this imperfect notice of a great Hymn as did the Abbé Pimont, with an exhortation from Denis the Carthusian: Ecce hunc hymnum cum omni puritate et elevatione mentis ad superdulcissimum Spiritum sanctum cantemus; cumque nihil impediat nos a desiderata plenitudine susceptionis Spiritus sancti, et exuberantia charismatum ejus, nisi negligentiae nostrae, distractiones corporeae, et vitia, praesertim sensuales affectus, satagamus haec omnia evitare, ac erubescamus Dominum illum majestatis immensae, hospitem sanctitatis atque munditiæ penitus infinitæ, invitare ad visitandum, ingrediendum et inhabitandum corda nostra adhuc imparata ac sordida. Cum nec hominem magnae auctoritatis auderemus allicere ad introeundum habitaculum nostrum materiale, impurgatum, foedum, inordinatum. Mente ergo contrita, recollecta, affectuosa, invocemus, laudemus, adoremus Spiritum sanctum. Amen.

Veni, Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia
Quae to creasti pectora.

[1]Qui diceris Paraclitus,
[2]Altissimi donum Dei,
Fons vivus, ignis, charitas,
Et spiritalis unctio.

Tu septiformis[3] munere,
[4]Digitus paternae dexterae,
Tu rite [5]promissum Patris,
Sermone [6]ditans guttura.

Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans [7]perpeti.

(The numeral references indicate various MS. readings. The bracketed strophes are found, erroneously, in some MSS.)

[1] Qui { Paracletus / Paraclitus } diceris

[2] Donum Dei altissimi

[3] { gratiae / gratia }

[4] Dextrae Dei tu digitus

[5] { promisso / promissus }

[6] ditas

[7] perpetim

Hostem [8] repellas longius,
Pacemque [9]dones protinus:
Ductore sic te praevio
Vitemus omne [10]noxium.

[8]repellat
[9]donet
[10]pessimum

[[11]Da gaudiorum praemia,
Da gratiarum munera,
Dissolve litis vincula,
Astringe pacis foedera.]

[11][Wanting in the earliest MSS., and not in our Breviary, as part of the *Veni Creator*, but as the 4th stanza of the hymn of *Feria sexta ad Vesperas* (*Ambrosian.*)]

Per te sciamus da Patrem,
Noscamus atque Filium,
[12]Teque utriusque Spiritum
Credamus omni tempore.

[12] Te utriusque Spiritum

[[13]Dudum sacrata pectora
Tua replesti gratia,
Dimitte nunc peccamina,
Et da quieta tempora.]

[13][This stanza is found in the Durham hymnal, but is extraneous to the text, and forms the 6th stanza of *Beata nobis gaudia*, the Hymn for Lauds of Pentecost.]

[14]Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In saeculorum saecula.
Amen.

[14] The Easter Doxology. It probably forms no part of the original text, which ended very likely with the verse: *Credamus omni tempore.*

O Come, Creator Spirit blest,
Our longing souls in love embrace;
And deign to fill each waiting breast
Which Thou hast made, with heavenly grace.

Thou who art called the Paraclete,
The gift of highest God above,
The royal priesthood's Unction meet,
The living Fount, the Fire, the Love!

Thou who art sevenfold in gift,
The Finger, Thou, of God's right hand,
The Father's Promise, that shall lift
Long silence from the saintly band.

Inflame our inmost soul with light;
Our heart replenish with Thy love;
Endue our frames with holy might,
That fall if helped not from above.

Drive far from us the Evil One,
And haste Thy gift of peace to bring;
With Thee as guide, the race is run
Fearless of faulty wandering.

[Let joy our loving efforts bless;
Do Thou thy gifts of grace bestow;
And break the bonds of bitterness
And bind in peace all hearts below.]

The Father and the Son to know
Grant us, through Thee, we humbly pray:
The Spirit that from both both flow,
Thee, grant us to confess for aye.

[And as of old Thy love did fill
With largest grace each loving breast,
So now, what we have done of ill
Forgive, and grant us peace and rest!]

Unto the Father glory be;
And to the Son, who from the dead
Arose; and Holy Ghost;—the Three
In One be ever worshippèd.

Amen.

H. T. HENRY.

Overbrook Seminary.

I.

DR. A. D. WHITE ON THE WARFARE OF SCIENCE WITH THEOLOGY.

LAST year another work was added to the shelves already groaning under the load of Evolution. It is Dr. Andrew Dickson White's *Warfare of Science with Theology*.[1] These two respectable volumes, containing altogether more than 800 octavo pages, will take their place aside of Professor John W. Draper's production of the *Conflict Between Science and Religion*. The term "religion" in the one has been supplanted by the word "theology" in the other; and the author explains that he means "dogmatic theology."[2] But, what it is that he means by "dogmatic" which he prefixes to "theology," he does not explain; and what it is that he means by "theology" which he affixes to "dogmatic," that likewise he explaineth not. It is possible that he considers both as primeval ideas, to be treated accordingly, as he undertakes to do. He does adorn them largely from the stores of folk-lore.

The work, which is not strikingly original, is adjusted to the capacities of young and unformed minds, as well as of minds that are old but ill-formed. The unbalanced judgments of the one class, and the ill-balanced judgments of the other, are well matched by the qualities which the author exhibits and by the manner in which he uses his materials. Materials undigested and a faculty uncritical have combined to produce a work quite characteristic of the cultured generation to which the author belongs, and adapted to the purpose of propagating his kind. The offset which might have been furnished against its infidel and corrupting tendencies by the flatness of the writer's style, by the want of equipoise

1 *A History of the Warfare of Science with Theology in Christendom*, by Andrew Dickson White, LL.D., (Yale), L.H.D., (Columbia), Ph. Dr., (Jena), late president and professor of History at Cornell University. In two volumes. London: Macmillan & Co., ltd. 1896.

2 Introduction, p. ix.

either in his thoughts or his sentences, is more than neutralized by the compensating qualifications of personal assurance and infallible self-assertion. Such qualifications may even strike the clever students in colleges and the smart misses in female academies with more persuasive force than literary abilities; and, imagining that they have been reading science, they will be ready to substitute it for their own good sense. They will find here wherewith to replenish their modest capacities, from the author's magazine of funny stories and ridiculous incidents, at the expense of the Bible and of religion; with sneers, more or less pretentious, at all creeds and instincts of faith; and, above all, they will feel the weight of the erudition congested in the foot-notes.

Some other persons, too, whose mental caliber we should have thought superior to any adjustment contrived by Dr. White, seem to have looked already with some complacency on the kind of ammunition supplied by the gallant author. In a Catholic magazine, which we just now receive for the month of February, a person who talks as a Catholic, and who appears to be speaking seriously about evolution, refers with a degree of gravity to this work of Dr. White's. And, in any case, we are not quite sure whether the straightforward minds of persons seeking self-culture may not be harassed with a number of difficulties, as the circulation of the Doctor's new article extends wider, and a retail trade breaks up the bulk of his big volumes into handy pieces for current barter. Literary clubs, reading circles, summer-schools and the like, are predestined for special favor in the distribution. Not improbably, such good persons will have recourse to theologians or other qualified persons, for answers to questions and enlightenment in difficulties.

We may as well concede, as we do freely, that it would require the succors of extraordinary wisdom to answer all the questions which a Dr. White can suggest. There are indeed few questions in heaven and earth which he himself does not feel wise enough to settle; and therefore he may ask more of them than a wise man can answer. Still, all that will be necessary for practical purposes will be to ascer-

tain what his erudition is like; what his logic is like; what kind of thing offers itself to our contemplation in his fidelity, his candor, his unquenchable thirst for truth. A few samples will suffice for this. But let them be clear, striking ones. Then, following his own system of argumentation, with however some easy improvements in point of sincerity and fidelity, a person may readily conclude: From one judge all—from these few divine the value of the rest. It is so that prices are oftentimes quoted in the market; and this author's price can be quoted in like manner.

This, we say, will do for practical purposes. More may be desirable, when more is accessible.

§1.

Last summer there appeared in one of the leading American Reviews an article from the pen of Dr. Kendall Adams, reviewing this new publication.[1] At a glance one could see that the subject of Dr. Adams' eulogy must have been the same long series of articles which had appeared in the pages of the *Popular Science Monthly*, some years ago. They were then entitled "New Chapters in the Warfare of Science." If we remember aright, the praise which Dr. Adams bestowed on the work, now in book form, was unstinted. He remarked particularly how erudite it was, because it contained so many references in foot-notes. To show the indisputable grounds of merit on which the praise was due to the distinguished author, the equally distinguished reviewer selected a brilliant specimen of literary execution, of logical acumen, of vast erudition, of truly philosophical instincts, on the part, in the mind and soul, of Dr. A. D. White. The specimen was selected, perhaps impartially, by a learned reviewer; and it was one, which certainly showed the author off at his very best, with quite

1 *The Forum.* It was sent to us in Italy, and it is not at hand now, to furnish the exact reference.—*Forum.* September, 1896, p. 65, Mr. White's "Warfare of Science with Theology."—ED.

a power of constructive demonstration as well as of destructive criticism. It was a demonstration in which, not only was the logic of Dr. White fulminating and his rhetoric cogent; but, as we ourselves can aver, there is a touch of poetry about it; and, if the phrasing, or the composition of his sentences generally, might admit of amelioration, it was all unexceptionable here. To show a strong man off, you must show him at his strongest feat. And Dr. Adams' choice did honor to his perspicacity. We would even say that it did honor to his situation.

For, though he is actually president, if we mistake not, of Wisconsin University, he is the latest ex-president of Cornell University. Now, that is what Dr. White himself has the honor of being—an ex-president of Cornell University. He had coöperated with the founder, Mr. Cornell, in the original organization of that institution. And there are other honors which he has borne gracefully in the line of administration. He is gratified to tell us, in his Introduction, that he has three times received appointments from the Federal Government, "first, as a commissioner to Santo Domingo, in 1870; afterward, as minister to Germany, in 1879; finally, as minister to Russia, in 1892." Besides administrative services at Cornell University, he seems to have taken some part in its intellectual culture; for he puts himself down on his title-page as "late professor of history at Cornell University." We had not known this before; and hence we had never descried any relation between the posts he had held or the qualifications he possesses and the literary performance which we have before us. The missing link is now apparent. It is to be seen in the late professorship of history at Cornell University.

But what was the specimen which, to show off the strength of Dr. White, was selected by Dr. Adams as the author's best feat? It was a chapter on the evolution of miracles out of legend, containing his very remarkable piece of destructive criticism on the miracles attributed to St. Francis Xavier. This achievement was good for what it did; but better for what it implied and entailed. It was such a striking expo-

sure of a modern case, wherein miracles had been involved "in the warm atmosphere of love and devotion," (we are quoting Dr. White's poetic imagery),[1] that, if a live specimen like this, and one so conspicuous in our days, could be dissected thus, all demonstrations with regard to the history of the miraculous in general might well seem to be superfluous. And in these terms does Dr. White himself conclude his criticism on the account of St. Francis Xavier's miracles, that it "will serve to illustrate the process which in thousands of cases has gone on from the earliest days of the Church until a very recent period."[2] In other words, when the spirit of Dr. White had entered into the history of St. Francis Xavier, all miracles, from the foundation of the Church till now, went with a start, a rush and a run, into some Miltonian "paradise of fools"; just as the herd of animals that were rooting on the shores of Genesareth went tumbling into the lake and drowned themselves, as soon as the spirit of Satan entered them.

We were well acquainted with this very original legend about St. Francis Xavier, even before the author had issued it in book form. We had read it carefully and commented on it, among his "New Chapters in the Warfare of Science." But it was not until it appeared thus that we saw the commanding position which it held in Dr. White's lucubration and in his mental composition. Generally speaking, life is too short, and the circumstances which encompass mortal men are too stringent, to allow of such wanton dissipation as that of pursuing an ex-professor of history through the by-ways of a scientific monthly, or even the highway of two big volumes. We had never read a word of the articles, which had "dragged their long length along," and which, as he tells us, were the outcome of twenty years of his maturity. It was only the article on St. Francis Xavier which, at the request of the Rev. Fr. Hewitt, we had taken up and analyzed, as a contribution to the venerable editor's own articles on

1 Volume II., page 21.

2 Ibid, page 22.

Dr. A. D. White.[1] But the fact, that out of all the mass of matter in the two new volumes, Dr. Adams should have made precisely the choice of this piece for his eulogy in the *Forum*, was a circumstance which began to open our eyes. And soon other circumstances developed which opened them fully.

Meanwhile, there was just one little incidental or inferential trait about the affair, which might cause a nervous twitch of discomfort to a sensitive person. It was that, as St. Francis appeared in the treatment of the *Forum*, the chapter in the book would seem to be none the better for the criticism passed upon the article in the magazine. It was a little painful to find that proofs of his inaccuracies could not penetrate into the dense medium wherein a Dr. White lived, wrought and wrote. But, on the other hand, that was only what might have been expected. Twenty years of condensation in one atmosphere, as well as the traditions and etiquette of the sect to which the author belongs, debarred him utterly from the privilege of receiving a ray of light or of learning aught from profane outsiders. It is a misfortune to which gentlemen of his creed seem willingly to submit; and others ought to submit to it likewise. Still, be it said for the relief of our feelings, it is always a little painful, in spite of theoretic knowledge, to see once more that an unpleasant fact is indeed just so.

We are not of Dr. White's creed. So we learnt something as we moved on. Passing from one foreign country, where Dr. Adams and the *Forum* made us melancholy, to another country, where we thought to shake off all painful reminiscences, we lighted upon an article already printed, in the hands of a learned Bollandist, on the subject of St. Francis Xavier's Miracles and on Dr. Andrew Dickson White.

1 *The Catholic World*, September, 1891, pp. 837–849, "The Popular Science Monthly on Miracles of St. Francis Xavier"; and October, 1891, pp. 20–32, "Dr. A. White on St. Francis Xavier's Gift of Tongues"; reviewing the *Popular Science Monthly*, May, 1891, pp. 3–11, in articles "New Chapters in the Warfare of Science"; xii. "Miracles and Medicine," part i: by Andrew D. White, LL. D., L. H. D.

In this article, which is to be seen in the current number of the *Analecta Bollandiana*,[1] the writer sketches the question from the side of hagiographical criticism; and he notes pertinently that it is no novelty for the authors of the Bollandist *Acta Sanctorum* to apply the tests of stringent criticism to all that professes to be miraculous in the traditional histories of Saints. This remark may surprise Dr. White and that peculiar class of authors whom he copies. The pertinence of it surprises even ourselves; for we should never have thought it necessary to inform historians, and historians who treat of Saints, that the sixty-odd great tomes of the Bollandist Acts of the Saints, dating now from the times of Fr. Vitelleschi and not yet completed after two hundred and sixty years of work, are to be found on the shelves of libraries all over the world, and would supply them with information which they have not yet discovered. But they have not discovered the information, nor do they seem to have discovered the work. Moreover, the learned Bollandist having the volumes of Dr. White in his hands, took note of the fact that the author had read the criticism passed on his former production; that he had taken very special pains; that, as far as appeared in the text of the new book, there must have been some alteration in the Doctor's base of operations; but that the work did not seem to be the better for the alteration. He observed, besides, that the criticism had put the Doctor in very bad humor.

Now all this was very surprising—not that he should have been in bad humor with the criticism or the critic. The divinest minds of paganism, even Juno herself was subject to momentary fits of wrath, which, if she did not immortalize them in foot-notes, won immortality in Virgil's text: *Tantaene animis coelestibus irae!* There was nothing strange about this in the class of minds among which, following strictly the venerable Dr. Milner, we had duly found a place for the mind of Dr. White. Nor was it strange that, being

1 *Analecta Bollandiana*, xvi., pp. 52-63, "Les Miracles de S. François Xavier."

an exquisite gentleman, he should have felt exquisitely nervous at being made to look ridiculous. For this we would gladly apologize, did the responsibility lie with ourselves. But, unfortunately, it lay in our subject; and there we must beg to leave it. In one respect, we may be able to retract. He may have been galled at the supposition, which we had been making throughout, that the author of the articles in the *Monthly* was a scientific man. Since we have read his work, we see that we were mistaken.

What did surprise us, in the first place, was to find that he had read our articles at all; we should have thought that an indiscretion, according to the etiquette of his sect. Secondly, if he had read them, then it surprised us indeed to infer, as we had done from Dr. Adams' review, that he left his thesis in the same erroneous form in which it had sinned, perhaps innocently, while wrapped up as yet in the infant bandages of a magazine article. For, if he had left it so, now that it had attained its adult form of voluminous literature, the erroneous cast of the article must have become simply mendacious in the book—quite a surprising performance for an exquisite gentleman.

We looked at his notes, and at the abuse we received there. It was then we grew interested and looked at his text. Here we made at once such startling discoveries that we thought ourselves bound to go through the whole production of so remarkable a man—through the whole of the two volumes, whereof the chapter on St. Francis Xavier was, according to Dr. Kendall Adams, the recognized chief and champion. Having done all this, we are fond enough to imagine that since others may not be so prodigal of their pleasure in the service of hard duty as a passing sentiment has led us to be, we might be of service to them, by communicating our impressions. For the present, then, let us take up the conception and plan of the work, which we shall follow shortly with a pleasant excursion through the new disquisition on St. Francis Xavier.

What has Dr. White done? That is a difficult question to answer. Let us begin with an easier one. What has led

him to do it? He tells us himself in his Introduction. Having started a university, in connection with Ezra Cornell, and having founded that university on a strictly secular footing, he encountered on the spot a bitter opposition from "various ecclesiastical bodies," which did not relish the proposed system of education, and which chose to consider the plan of Cornell University as nothing less than infidel and atheistic. He says, he tried "sweet reasonableness" with these opponents; he says he tried it fully. But it was all of no avail. Then he dropped sweet reasonableness, and he drew himself forth with all his other intellectual powers. He dropped all sorts of reasonableness, sweet and bitter alike. And he delivered a lecture instead. So he tells us, or, to be scrupulously precise, so at least we understand him. The lecture was listened to by his *côterie;* and the next day it was published by one of the *côterie* of Dr. Andrew White. This he certainly tells us; and there is no mistaking him here; for he says that Horace Greely, who published the lecture next day, in the New York *Tribune*, was "one of the Cornell University trustees." The lecture consisted apparently in sounding all the trumpets of war. He called his subject "The Battlefields of Science;" and he has not left us in darkness as to his exact thesis. The general tenor is quite unmistakable, as much so as a bugle-blast. It runs thus: "In all modern history, interference with science in the supposed interest of religion, no matter how conscientious such interference may have been, has resulted in the direst evils both to religion and to science, and invariably; and, on the other hand, all untrammelled scientific investigation, no matter how dangerous to religion some of its stages may have seemed for the time to be, has invariably resulted in the highest good both of religion and of science."[1]

Considering that this thesis was to be treated in the teeth of "sweet reasonableness," there could be no mistake about its tenor. Perhaps the same consideration will acount for

1 Introd. p. viii.

the absence of definition in the terms. What, for instance, is Science? What is Religion? Did the little lecture explain what it was talking about? If it did, how comes it that the big work, which is only the embryonic lecture grown up, contains no definition? Has the big thing consumed the little one, as giant cells absorb small ones in the organic current of life? The Doctor's intellectual development presents as many mysteries as evolutionary biology.

The lecture, he tells us, grew into a series of addresses; then into magazine articles; finally, into a small book on the "Warfare of Science." Just then, rather unseasonably, Prof. John W. Draper interposed, and published a larger work on the "Conflict of Science and Religion." So Dr. White had to trim his sails, or his title; or his occupation would be gone. He doomed his title. And, when the tiny book and the blushing articles waxed into a lusty, burly series for the *Popular Science Monthly*, they assumed the insinuating grace of being "*New* Chapters in the Warfare of Science." Now, really, there was nothing new in them, not even the demonstration about St. Francis Xavier. Yet the series had still to come sailing out on the sea of classic literature. Hence out it comes; it drops overboard the fanciful claim of being new; it steers clear of Professor Draper's term "religion;" and now it is "The Warfare of Science with Theology."

Here we cannot forbear entering a gentle protest and complaint. With all due respect for them, we must say that it is our separated brethren, or rather the preachers of our separated brethren, who are responsible for all this. They would not have Dr. White's "sweet reasonableness;" they have driven him to where he is to-day; and they have brought him down on the Catholic Church of Rome. They will not take it amiss if we venture to assume that theology and religion are chiefly identified by the whole civilized world with the Roman Catholic Church. Why then did the preachers of our separated brethren ever drive Dr. White into his present state of mind?

§ 3.

We have seen then, according to his own account, what was the governing influence which reduced the distinguished author to his present condition. There were at the same time a few subjective conditions preëxisting in the gentleman's bosom, which made the operating influence combine with them, and issue in a diagonal direction, as in a parallelogram of forces. Though not a Christian, he had a creed of his own; he belonged to a sect. Conformably with Dr. Milner's very exact prognostication of such a performance as this, we had found a place for the performer in the sect of "deists and infidels." We are not quite sure whether he has accepted of the classification. There is something about the notes, in which he pays his compliments to us, that starts a doubt in our mind. Then there is something about his production in general, which would originate the suspicion that he considers himself as standing in some relation to science, even perhaps as being a scientist. However that be, there is at least one thing certain: it is that he believes in Evolution. He swears by its beard. Though we should wish that the object of his worship were something defined and intelligible, still, on the whole, we may believe him when he swears. Thus at last we are enabled to arrive at a definition, in genus and species, of the gentleman who has put these two large volumes together. He belongs to the species of Amateur Evolutionists; and his genus has already been given by the able Bishop Milner. Thus, if he will never give us a definition, we have loyally begun with one. We should have felt as lonely without one as we did feel in the desolate pages of Dr. White.

But all this does not solve the other difficulty, to see what it is he means, what it is he has undertaken to do in his book. In the name of scientific and common intelligence, what is he driving at? Is it nothing more than the licentious blasphemy at all things religious and sacred, the prurient lasciviousness, the blank atheism of the French and German originals, whom he has been helplessly, hopelessly,

and, we should be glad to believe, innocently copying? To them and to a few others he merely adds some wonderful stories of his own.

The "theology" he berates includes every form of religion and of religious sentiment, from paganism pure and simple, from Buddhism, Mahomedanism, through all forms of heresies and denominations, on to what he so often and so gracefully designates as the "fetichism" or "fetiches" of the Catholic Church of Rome. All the Christianity founded on the Holy Bible he sketches on his last page under the colors which he has laid on through 800 previous pages; it is all a mass of "hatred, malice and all uncharitableness; of fetichism, subtlety and pomp; of tyranny, bloodshed and solemnly constituted imposture.[1] The "science," which he has canonized in the same mass of pages, is something which has shed a "divine light," and brought it into the mind and heart and soul of man—a revelation, not of the Fall of Man, but of the "Ascent of Man[2]." The distribution of power between these two forces is made throughout as follows. Everything foolish that anybody ever did or thought, if at that time he was a believer in anything religious, or might be imagined to be undergoing influences of belief in the air about him, all this goes under the head of "theology." If it was absurd, if it was less enlightened, if it fell short of an intelligence pure and undefiled, such for instance as the author's, then it was theology that did it. If it was anything that reached not quite to the level of some "power in the universe, outside of ourselves,"[3] but not outside of the author, then it all belonged to theology—no, not quite; it belonged to "dogmatic theology." In this way, even notorious people of his own creed, and even Voltaire himself, erred stupidly enough sometimes, because they were under some temporary access of theology. The only class which seems to come out comparatively clear from the great *débâcle* is that of the modern Voltairean evolutionists. And the only individual who really escapes from all, intact

1 Vol. ii., p. 395. 2 Ibid. 3 Introd. p. xii.

and unscathed, is the serene and imperturbable writer, whose intelligence looks forth on the spectacle around him, with "speculation in his eyes." On the other hand, it is still possible that any other person may escape for a brief moment from the grand rout and ruin of human intelligence. Christians themselves have actually done some good things. The cyclopedias, which the author has used, have reported the facts to him. "The press dispatches in the newspapers," which he so judiciously quotes, have not buried all the feats of Christians in silence. Monks, too, Priests and Jesuits, whom the Doctor masticates with such particular relish, have all contributed some good deeds or words. Then that was owing to "science," a breath of science passing over them for the nonce, the fresh air of sweet evolution cooling their fervid brow—just for a too brief instant. For the rest, all that has ever been done in the world, making for enlightenment, and "making for righteousness," all this is the work of Dr. A. D. White's "science."

Such a presentation of "history," as the author pompously calls his book, is entirely a product of our latter-day saints. It is not the form of history with scientists of an earlier date, nor, indeed, with any real scientists to-day. Development, evolution, progress, are not altogether new ideas. Their history has been written before this. But those who wrote about them do not seem to have considered it necessary for their thesis, or rather for their history, that all humanity which went before should be vilified. These latter years the American government has taken great pains to illustrate the evolution of mechanical arts. Electricity is there, the locomotive and other things are there. It was inevitable that more imperfect appliances of an earlier date should be sketched and illustrated, to show the march of improvements. One might have seen the original locomotive and cars at the Centennial or the Columbian Exposition. No one certainly would be anxious to make a journey now with the help of such contrivances. Yet we are not aware that either spectators or writers or even the great men of the government thought such original efforts worthy only of ridicule. Our

perfect work would never have come into existence, but for the genius which devised the tentative originals. And heretofore it was thought to be only street-gamins who could afford to laugh at manners and ways which were strange to them; or to throw stones at houses which happened not to lie in their own alley.

Take a literary instance in the author's own line of activity, though a world away from the author's style. There is Whewell's "History of the Inductive Sciences," wherein with the eye, the competency, the critical faculty of a master, of a judge and a historian, that eminent writer leads one through all the preceding stages of applied science, and traces the progress from the imperfect to the perfect, from difficult efforts to complete inductive results. The ages pass before us in his pages; monks and the clergy combine with others in the great onward movement; and the generations that come are heirs to all that the generations gone before have garnered for posterity. The room for gratified criticism in contemplating the past is a pleasure for two reasons, first, as implying how much was really done, albeit not more just then, and, secondly, how through the progress made in times past we have been enabled to advance much farther. And Macaulay has observed that the little girl, who has read the Dialogues of Mrs. Marcel on Political Economy, could give lessons on finance to Montague or to Walpole; and that any intelligent man now-a-days can, after a little perseverance, learn more of mathematics in a few years, than the great Newton knew after fifty years of meditation and study.

Now the singular thing in all this evolution of the past, and in the history thereof, is that neither the persons who took an active part in such development ever thought it necessary to despise their predecessors, nor have others, who looked on and told the story, thought it incumbent on them to find objects of ridicule, laughing-stocks, scare-crows; still less to search out some ever-present and universal cause, why the glorious times of steam and electricity did not come sooner, why sanitation as the essence of all holiness, and the discovery that insanity or hypnotism were the cause of all

immorality and wickedness, did not gratify the intelligence of the world long ago. Or, if they did search out and find that Christianity traced holiness and wickedness to some other cause than hygiene and delusion, they never thought it necessary to ridicule Christianity for that.

Dr. A. D. White, late professor of history at Cornell University, has thought otherwise. He has thought that the history of the evolution he swears by must consist in a general indictment of all the religious sentiment which has ever existed in the world. He was not indeed far astray, when he felt that the history of evolution must consist in attacking something else; for a scientific history of its own will only then be possible, when it has something scientifically proved. Hence, not having aught at present, the vagabond theory has nothing to do, in the way of history, except what every other vagabond does with property not his own. He does not seem to be quite aware of this, for "Darwinism" appears to be his god; so that a scientific amateur, somewhere from the region of Cornell University, is ignorant of the fact that the evolution of the evolutionists is only the disintegration of extinct Darwinism into a multitude of contradictory bits and pieces, now struggling for the survival of the fittest. This is a patent fact in all the literature of science. "Natural Selection" is gone long ago. There was Dr. Romanes—even Dr. Romanes himself—who had foresworn the faith of his father (we believe he was a clergyman's son), to live and die by Mr. Darwin—well he did die the other day, a good while after Darwin, but not before he had recanted, and declared, with the conscious responsibility of speaking before the shade of his master: "Natural Selection has been made to pose as a theory of the Origin of Species, whereas in point of fact it is nothing of the kind."[1] This was his thesis, which he proved at length; and he substituted for it a Physiological Selection of his own. This is all a good while ago; and other things much worse have been going on elsewhere. And lo! we have an

1 *Nature*, London, Aug. 5, 1886, p. 315.

amateur evolutionist of Cornell University, in the year 1896, still talking of Darwinism, as if he were living in a far-off dark age of twenty-five years ago, when Darwinism was still believed to be true! Well, it may suit him after all. He is strong on fetiches and fetichism. And now that Darwinism has gone into the mummified state, it will suit Dr. A. D. White. His act of faith is formulated in the first volume;[1] and his two volumes are its amplification.

They are drawn generally from second-hand sources. Not that he has not seen original books of consequence. But we shall note particularly what is meant by his "seeing" original works. The manner of seeing will be found to be quite as original as any work could be. In the meantime, we note that in amplifying the formula of his creed he does not resemble Gibbons, who tried to "sap a solemn creed with solemn sneer." His depth is not deep enough, even in his notes, to yield the fundamental tone of solemnity; and the trilling of his text does not pretend to do so. The predominant key of a Gibbons' sneer requires the capacities of a Gibbons' style. The sound which is emitted by an effort like "The Warfare of Science with Theology" is rather that of a snarl, and one very "long-drawn out." For that peculiar sound, which we are all well acquainted with, is known to be monotonous; so are these chapters. As it requires no critical sense to emit it, so it requires no critical ear to catch it. And, as it can go on well nigh unconsciously even in a doze, coming as it does from a limited range of organs, so these chapters, issuing from a very moderate degree of abilities, run on and on, even when both author and reader are somnolent. In fine, as in the one case there may be an absolute disconnection without prejudice to the music, so the composition here is desultory. It is so for two reasons. He has stitched pieces in his new work to parts of the old chapters—those which were called "New Chapters in the Warfare of Science"; sometimes, he has not even stitched them together; he has merely pinned them together and left

1 Page 66, seq.

them so. Besides, his profoundly careful manner of composition has led to the same desultory result. He tells us that he has been writing his famous chapters "sometimes on an Atlantic steamer, sometimes on a Nile boat, and not only in my own library at Cornell, but in those of Berlin, Helsingfors, Munich, Florence and the British Museum."[1]

§4.

Let us illustrate the monotonous character to which the fanaticism of a single idea can drive a man:

"Chapter 1. From Creation to Evolution. Ancient and modern views. . . . Rise of the Conception of Evolution. . . . Its survival through the Middle Ages, despite the disfavor of the Church. . . . Breaking down of the theological idea of Evolution. . . . Contributions to the theory of Evolution. . . . Attacks on Darwin and his theories. Attacks on Darwin's "Descent of Man." Attempts at compromise. Last outbursts of theological hostility. Final victory of Evolution."—This is the form in which all the twenty chapters are cast, with the same fanfaronade throughout.

"Ch. 4. From Signs and Wonders to Law in the Heavens. Theological efforts to crush the scientific view. Theological efforts at compromise. The final victory of science."

"Ch. 5. From Genesis to Geology. Efforts to suppress the scientific view. Surrender of the theologians. Remnants of the old belief. Final efforts at compromise. The victory of science complete."

"Ch. 11. From "the prince of the power of the air" to meteorology. Development of a scientific view of the heavens. Final efforts to revive the old belief. Franklin's lightning-rod."

"Ch. 12. From Magic to Chemistry and Physics. Theological theory of gases. Growth of a scientific theory. Triumph of the scientific theory. The triumph of chemistry and physics. Modern opposition to science in Catholic countries."

1 Introd., p. x.

"Ch. 13. From Miracles to Medicine. Growth of legends of healing. The life of Xavier as a typical example. Final breaking-down of the theological theory in medicine."

"Ch. 14. From Fetich to Hygiene. Theological apotheosis of filth. Gradual decay of theological views regarding sanitation. The triumph of sanitary science."

"Ch. 15. From Demoniacal Possession to Insanity. Theological ideas of lunacy and its treatment. The beginnings of a healthful skepticism. The final struggle and victory of science."

And so forth, and so forth.

Now, if any one can perform the feat, let him image forth to himself the degree of fanaticism, which could devise twenty chapters, each a treatise in length, on the same inexorable plan. The analysis of each contains some fifty such headings for every eighty pages. Imagine the romanticism of an attempt, without the style of a romance to do poetic justice to something called "science," by such irredeemable insipidity. There had been reason, if such a mind consulted reason, to omit carefully all explanation of what the "science" was, and what the "theology" was, which were thus to be shown, as on a mountebank's car, at dagger's-ends with one another from the beginning of creation even till now. There was method in this part of the derangement. But, unless it was to be supposed that every reader in the United States was equally deranged, or that at least a sufficiently large number of them were so, there is no comprehending how such a mass of materials was ever put forth in solemn-looking volumes, compiled as they are from the refuse of rationalism in other countries, from cyclopedia literature, from old grandpa's tales, and even daily newspapers, and savoring strongly of a certain suggestiveness, both moral and material, for which the writer seems to have a special predilection. He uses the word himself, "filthiness;" and it occurs repeatedly in his pages. As over the witches' caldron, so here black spirits and white, blue spirits and gray, have contributed their choicest bits from bog and fen and moor to

the author's somber entertainment. If we might venture to be romantic ourselves, we might shadow him forth as resembling that poetic fiend, who

> "O'er bog, or steep, through strait, rough, dense or rare,
> With head, hands, wings or feet, pursues his way,
> And swims or sinks, or wades or creeps, or flies."

We shall see in our next, how he wades or sinks or flies through his legend about St. Francis Xavier.

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CLERICAL STUDIES.

XXXIII.

THE BIBLE. (I.)

IN each group of sciences there are one or two upon which the others may be said to rest, because they borrow from them laws and principles which are appealed to or implied in all their developments. Thus physics and chemistry underlie all the natural sciences; astronomy is built on mathematics; the moral and social sciences rest on the fundamental facts of human nature, as set forth by psychology. And so it is with the various forms of sacred knowledge. They may be all traced back to one main source—the Bible. Theology in every shape—dogmatic, moral, ascetic, mystical—proceeds directly from the Inspired Word, and borrows from it at every step its substance and its form. It is

from the Bible that Sacred Oratory derives its deepest thoughts and most striking utterances ; it is to it even that Canon Law goes for its most fundamental principles.

Nor is its interest by any means conterminous with that of religion. To the historian, to the philologist, to the antiquarian, it supplies information of the highest value. To the writer and to the speaker it is the inexhaustible source of literary inspiration. The philosopher is confronted in its pages with the thoughts that have sunk deepest into the souls of men and most powerfully moved them to action. He remembers that millions of believers have read that book on bended knees, and that some of its sayings have done more to determine the course and character of events than the greatest productions of genius or the will of the most powerful rulers.

Thus, even from a purely secular point of view, the Bible is, beyond all comparison, the greatest of books, the most deserving, consequently, at all times, to fix the attention of thoughtful minds. As a fact it has, at all times, enjoyed an importance unapproached by any other book, and unaffected, strange to say, by all the revolutions of human thought. Indeed we may remark that never was the Bible studied as at the present day. Fervent believers, eager inquirers, doubters, men of action, all seem equally interested in it. More than at any other time has it become the battlefield of religious belief. It is there that the defenders of the faith have to encounter their most formidable enemies.

These facts more than suffice to account for the recent action of Pope Leo XIII., who by his Encyclical of November, 1893, undertook, to use his own words, "to give an impulse to the noble science of Scripture and to impart to its study a direction suitable to the needs of the present day." "Let all," he says, "especially the recruits of the ecclesiastical army, understand how deeply the sacred books should be esteemed, and with what eagerness and reverence they should approach this great arsenal of heavenly arms." And thereupon he points out in detail the various benefits to be derived from such a study and the lines on which it should

be pursued. But before following in his footsteps, it may be well to look behind us and around us; to see, in other words, what place the Bible has occupied in the clerical studies of past ages, and what has been done and is being done in our own day for the furtherance of Biblical studies.

I.

The importance of the Bible in the formation of the mind and life of priest and cleric in the early ages of the Church can scarcely be exaggerated. The doctrines of the Faith, speculative and practical, which come to us to-day through so many channels, and in such an endless variety of shapes, were conveyed to primitive Christians mainly through the Sacred Scriptures, read in their frequent gatherings and explained by the presiding priest or bishop. The reading in common of the sacred books was originally a Jewish practice; for centuries before Christ came it was the principal object which led the Jews to meet on the Sabbath in their synagogues. From them the custom naturally passed into the Christian assemblies, and already we find St. Paul recommending to his disciple Timothy to be faithful to the practice. "Till I come," he says, "attend *unto reading*, to exhortation, to doctrine." (I. Tim. v. 13.) And this is the very order described a hundred years later by St. Justin (I. Apol. 87.): "Upon the day called Sunday, all that live either in city or country meet together at the same place, where the writings of the apostles and prophets are read, as much as time will give leave. When the reader has done, the bishop makes a sermon, wherein he instructs the people and animates them to the practice of such beautiful precepts."

Thus already the sermon was nothing but an exposition of some part of the Scriptures which had just been heard, and so it continued for ages. It is in this shape that we have most of the commentaries written by the Fathers, and these cover nearly the whole ground of the Old and New Testament, thus showing the extent to which the faithful

were made acquainted with the sacred books. Sunday gatherings would, of course, have been insufficient for the purpose; but we find that the faithful met much oftener. St. Augustine, in his homilies on St. John, refers several times to the fact that his people came day after day to listen to them, and the homilies of St. Chrysostom reveal in the Eastern Church a similar condition of things.

Nor was the knowledge of Scriptures confined among the faithful to what was imparted to them in their public meetings. Many of them possessed copies of the Sacred Writings, or portions of them, such as the Psalter, the Gospels, the Epistles of St. Paul, and many others; and that this was not by any means exceptional we may infer from the fact that the Fathers, in their homilies, frequently exhort their hearers to read the word of God in preference to secular literature. (Aug. de Vera Relig. 51.) St. Chrysostom speaks of it as a common practice of the faithful, and points out the means of profiting thereby. On one occasion he recommends his hearers to read beforehand the parts of Scripture which he was just then engaged in explaining to them. Indeed more than once he speaks of the habitual reading of the Scriptures as one of the ordinary duties of the Christian life, not confined to priests or monks, but extending to people engaged in matrimony and surrounded by the cares of a secular life. (Homil. II. in Math.)

Still more earnestly, as might be expected, was the practice urged upon those who had devoted themselves to a life of piety. "The Scriptures," says St. Jerome, "are the light and life of the soul, its daily nutriment. Who knoweth not the Scriptures knoweth not Christ Himself." As a consequence, to all those devout women who had placed themselves under his guidance, the great Doctor invariably recommends the assiduous reading of Scripture and even the practice of committing to memory a portion of it each day. Nor will his pressing recommendations surprise us if we remember that, in those times, devout souls had little else to turn to for their spiritual sustenance. Most of the beautiful writings by which the teachings of Holy Writ are expanded

and accommodated to the various conditions and needs of the Christian soul belong to a subsequent period. Outside the books of the Old and the New Testament little was known, or at hand, but pagan literature which, instead of helping, could but hinder the growth of the spiritual life.

In this condition of things, it is easy to imagine of what paramount importance the study of the Bible was felt to be in every degree of the ecclesiastical hierarchy. The young clerics, gathered around their bishop, heard him expound it day after day, and were sometimes commissioned, as we see in the case of St. Augustine, to take down the words, or at least the substance of each discourse to be afterwards reviewed and published. The bishop, as a teacher and interpreter, was supposed to be familiar with all the Sacred Writings; and in the priest, who occasionally relieved the bishop of his duty, as we read of St. Chrysostom and St. Augustine, or who performed it by delegation in outlying churches, a similar knowledge of the Bible was naturally expected. Hence the well-known advice of St. Jerome to his young disciple Nepotian; *Divinas Scripturas saepius lege; imo nunquam de manibus tuis sacra lectio deponatur.* And so the young priest read and pondered without cease over the sacred pages, guided in their meaning by the wisdom of his elders and the living traditions of the Church. Nor indeed was there any other source from which he could derive knowledge appropriate to his condition. The doctrines of Christianity had not yet been systematized. Theology existed only in its separate and unconnected elements. What we call catechisms, manuals, summaries, expositions of the faith, were still wanting. For those who wished to get a deeper knowledge of the faith, for their own benefit or that of others, only one course remained open: to turn to the Scriptures and study them diligently and intelligently. Hence the work of St. Augustine, *De Doctrina Christiana*, which by its title would lead one to expect in it an outline of Christian belief, simply lays down a series of principles and views by the light of which the Scriptures may be studied with advantage.

Thus then the Bible became from the beginning "the Book" of the faithful, and still more of priests, *Liber Sacerdotalis*. And so it remained during all the early ages of the Church. To the Lectionaries or liturgical books in use for the Divine Office, extracts from the acts and letters of the martyrs and from the apostolic writings of Clement, Hermas, etc., were gradually added; but the principal element always consisted in the Old and the New Testament, so that in the course of their most habitual duties the clergy of the period were kept in constant touch with the Sacred Books, and led to a careful study of their most important contents. How assiduously many of them cultivated the opportunity may be gathered from the voluminous collections of letters of St. Augustine, St. Jerome and many other Greek and Latin Fathers in reply to the numerous queries on biblical questions addressed by bishops, priests and deacons, that is, by those whose principal duty was the instruction of others.

But all this disappeared before the invasions of the barbarous tribes of northern Europe on one side and of the Saracens on the other. From the fifth to the tenth century they swept like so many devastating torrents over the fair face of Christendom, destroying in their course almost all traces of learning and of discipline. The reign of Charlemagne marked only a temporary subsidence, the work of intellectual renovation, which he originated, disappearing almost entirely with himself. In the monasteries alone, or rather in those among them that escaped the ruthless hand of the destroyer, was the lamp of knowledge kept dimly burning. But there we find the Inspired Word still in its place of honor, diligently studied, lovingly transcribed and devoutly committed to memory. "The education of the scholars," writes Mme. Drane, "began at a very early age. The first task consisted in learning by heart certain portions of Holy Scripture, and specially of the Psalter. Learning by rote was used more generally than among ourselves, partly because books were rare, and partly because the teachers of old times sought to sanctify this power of the soul by thoroughly informing it with holy words. Besides the Psalter, the novices of a

religious house were expected to know the New Testament by heart, half an hour a day being assigned for that purpose."

In his remarkable book on *The Dark Ages* Dr. Maitland proves by documentary evidence the eagerness with which copies of the Bible were sought after in monasteries and multiplied by the diligent labor of the monks. By a lengthened extract from the "Customs of Cluny" he shows that in that great monastery nearly the whole Bible was read yearly in the Divine Office, and it is lawful to conclude that a similar usage prevailed in the offshoots of that noble institution. Biblical studies flourished from the beginning in the Mendicant Orders. The Dominican rule, in particular, directed that each student sent to the University should be provided with three books at least, one of them a "library," *Bibliotheca*, as it was still called, that is, a Bible.

But, outside University schools and monasteries, very little was known of the Bible, or of anything else, especially among the lower ranks of the clergy. The dense cloud of ignorance which had settled upon them after the death of Charlemagne was only very imperfectly dispelled by the great intellectual movement of the twelfth and thirteenth centuries. In particular they remained strangers, as a body, to biblical study and even to the letter of the Sacred Books. To own a Bible was, all through the Middle ages, a costly luxury, the privilege, consequently, of very few. Those who enjoyed it were wont to dispose of the treasure by special bequest in their wills, sometimes leaving it to some convent close by a seat of learning, "for the use of poor scholars." It was one of the charities practised in monasteries to make copies of the Bible and lend them to poor priests and students. To make sure of their being returned, sometimes a deposit of money was required, or a mortgage given by the priest on his property.

The Bible, then, was known to the bulk of the clergy not as a whole, but only in an incomplete and fragmentary way. Even in the higher spheres it ceased to be the centre of clerical studies, and this was the direct result of the new movement which gave birth to Scholastic Theology.

Hitherto the doctrines of Christianity, scattered through the Inspired Books and the writings of the Fathers, had never been set forth in anything like a complete and connected shape. This was to be the work of the early schoolmen. For the first time, divine revelation was reduced to logical order and became a consecutive system. In the twelfth century the great doctrinal synthesis of Petrus Lombardus appeared and became almost at once the handbook of teachers and students, to be superseded only long after by the Summa of St. Thomas. The great advantage of the "Sentences" was that they presented to the reader, classified under each subject, those more authoritative passages of Scripture and of the Fathers upon which preceding ages had so much dwelt, and thus made it unnecessary to go back to the originals. In this way, and because logical argument was being largely substituted to authority in the habits of mind of the period, the Bible, while losing nothing of the reverence which was wont to be paid to it, ceased to occupy its former position as a text around which all was gathered. It gradually gave way to the Sentences and to Aristotle.

We can hardly suppose that this was the purpose of the great leaders of the scholastic movement, or even a part of their anticipations. They all loved the study of the Bible. It is a remarkable fact that there is scarce one among them whose name is not found appended to some extensive work of Biblical interpretation. Hugh of St. Victor, Petrus Lombardus, Albert the Great, St. Bonaventure, St. Thomas —all these great lights of the period, of whom we are wont to think only as theologians, were almost as well known in their day as commentators of Scripture. But their Scriptural work was soon lost sight of, whilst their theological speculations and methods remained as an inspiration and a guidance to the generations that followed. The Bible continued to be cultivated for devotional purposes; new commentaries on various parts appeared from time to time; but the great majority of students, when they sought to interpret the Sacred books, were satisfied with the *Glossa Ordinaria*,

dating back to the ninth century, or with the short notes of Nicholas de Lyra published about the year 1320. No real development of Biblical Studies appears under the reign of scholasticism. Its methods and its spirit were equally unsuited to such a purpose; in fact it may be said that they effectively counteracted the attempt made by the Council of Vienne (1311) to originate a new departure through the study of the Oriental languages.

The era of progress in this department begins with the Renaissance and the Reformation. It is easy to see how these two great movements were destined, each in its own way, to lead to a more intelligent and more popular study of the Bible. The art of printing, recently discovered, placed for the first time the Sacred Books within the reach of all. Even before the Reformation, numerous editions and translations were issued, and the new religion, which claimed to be built on Scripture alone, could not but lead on all sides to deeper and more thorough methods of Biblical study. With Protestants the Bible naturally resumed its primitive position, the direct study of the Sacred Text almost superseding everything else, while Catholic scholars, though faithful to their traditional lines of study, unquestionably devoted more time and care to the understanding of the Bible than in the preceding period. It is remarkable that down to the close of the last century they put forth as many and as important exegetical and critical works as their opponents, and that the latter can show nothing in that period to compare in thoroughness, depth, or abiding value, with the works of Maldonatus and of Estius; nothing to surpass in variety and breadth of knowledge the labors of the Benedictine, Dom Calmet.

II.

The preceding remarks will, we trust, enable the reader to form some conception of what the study of the Bible has been to the cleric and priest in former ages. At the same time they supply a powerful incentive to the pursuit of that same study by showing how vital it was always held to be by the

most enlightened, and how regularly it rose and fell in the Church with the general culture of the clergy.

Another and scarce less effective motive may be found in the wonderful work that has been done within the present age, and which continues to be ardently pursued, in connection with the Sacred Books.

The nineteenth century now drawing to a close has been one of extraordinary mental activity. Other ages have produced minds as great, but in no other have there been anything like the same number engaged in intellectual pursuits. Almost every subject that could awaken human curiosity has been explored in turn. Whole regions entirely unknown have been opened up to the human mind, while most of those already familiar have had their boundaries indefinitely enlarged. Prominent among the latter stands the Bible. That Book, which might be thought long since to have yielded up all its secrets, so closely had it been questioned by the brightest minds, age after age, seems to have reserved for our time the revelation of some of its most interesting aspects. Nor can this surprise us when we remember the immense amount of labor that has been consumed upon it within the last hundred years. On no other subject has so much industry been expended. Almost everywhere through the civilized world students have been busy on it, and the end of the century witnesses no relaxation of the work. Germany alone continues to supply a whole army of Biblical students, and the share of England, France, America, and other progressive countries is steadily on the increase. Nor does their work consist, as often in the past, in ascertaining what had been said before them and repeating it. It is mainly original, based on the observation of facts, and carried out on scientific principles. It is, besides, special, confined generally for each one to a narrow sphere, thus by the division of labor securing in the workman a fitness and in his work a thoroughness which could not be attained by the older methods. Hence we may say without exaggeration that in the present age more has been done for the elucidation of the Bible than in all preceding ages put together.

In presence of such prodigious activity expended on the cultivation of a field which is the proper domain of cleric and priest, surely we cannot resign ourselves to stand by and wait with folded arms; still less may we turn aside and forget the gravity of the issues to which the efforts of the explorers may lead, according as they are well or ill directed. To this we will come back later on. Meanwhile it will not be out of place to say something about the kind of work which has been done in the present age in connection with the subject before us.

1. One of the first conditions for the thorough intelligence of a book is to understand, not merely the language in which we find it, but also the language in which it was originally written ; for, while the poorest translation gives the substance of a work, the very best may contain inaccuracies, and always fails to convey the full meaning of the original. This is why, at all times, a knowledge of Hebrew and Greek was deemed a part of the full equipment of the Biblical scholar. Nor was it ordinarily wanting in the last ages. But even in the ablest Greek and Hebrew scholars it left much to be desired. The Greek of the New Testament is not the classical Greek. It is a dialect, to be studied minutely and carefully in its various products, notably in the Septuagint, in order to ascertain the true meanings of its vocabulary. The Hebrew text, in turn, has many obscure and ambiguous terms and constructions. But Hebrew was only one of the Semitic family of languages, and it was noticed that a knowledge of the others helped to dispel many of the difficulties accumulated in the original text of the Old Testament. Hence a new and more profitable field of exploration opened up in our age, to which we owe, among other benefits, grammars and lexicons of Hebrew and New Testament Greek, incomparably superior to any product of former times.

2. The Bible, divinely inspired in all its parts, bears also, in all its parts, the unmistakable impress of its human origin. It reflects the thoughts, the feelings, the aspirations, the genius, in a word, of the people from which it sprang and supplies the elements of a detailed comparison between the

children of Israel and their contemporaries. Again, the Bible is largely historical, with numberless references to places situated inside or outside the promised land, and to facts which concern the surrounding nations as well as the chosen people. To become acquainted with all these places; to see them as they stood out before the eye or the mind of historian and prophet; to follow the children of Jacob in their wanderings, through the desert; to watch their progress in the conquest of Palestine; to follow them into exile; and, centuries later, to walk in the footsteps of the divine Master Himself as he scatters the seed of the Word through Judea and Galilee, or of His chosen Apostle Paul in his wide missionary activity,—all this is clearly necessary for the full intelligence of the sacred narrative. Scarcely less essential is a knowledge of the physical geography of Palestine, and of the surrounding countries—their climate, their mountains, their rivers, their plains. The need of such knowledge was always felt, but only in our age has it been abundantly supplied. Within the present century the whole area of Bible lands has been explored by hundreds of travellers and so vividly described that we seem now to know them as well as we know our native country.

But much more has been done. In view of a thorough illustration of the Bible, a society was formed in 1865 to prosecute by the most approved methods of direct investigation researches of all kinds connected with the Holy Land and ever since it has been busy in its task of surveying, excavating, locating places of which Scripture has retained often only the memory and the name. Underneath the accumulated débris of ages it has rediscovered the original lines on which Jerusalem stood under Herod, when Christ walked its streets, and far back in the days of Solomon and David. East and west of Jordan it has examined and described most places of interest, so that through its efforts and those of individual explorers there is scarce a single historic spot with which the general reader may not become acquainted.

3. Investigations still more elaborate and with results more striking have been carried out from a much earlier date

and are still pursued by governments, associations and individual explorers in the neighboring land of Egypt. Egypt, as we know, was the cradle of the Jewish people; her civilization impressed itself upon them during their slow growth into a nation; her history flowed on for ages side by side with theirs, the two streams often mingling together. What a vivid light would that history and that civilization cast on the pages of the Bible, if only they could be known! But for nearly two thousand years they had been wrapped in mystery. With her undecipherable inscriptions and strange pictures of manners and life long forgotten, Egypt lay half buried in her sands, an enigma which successive generations strove in vain to solve. With the present century the answer came at last. The monuments of a wonderful civilization were brought to light; a key was found to the mysterious writings on their walls, and a picture arose bright, distinct, and with wondrous detail, of what that strange people had been for ages. And to the great joy of the believer, at every step features were discovered confirming or illustrating the facts of the Bible.

4. A last field of wide extent remained to be explored: the land from which Abraham had been first led forth, and to which, after many centuries, his descendants were brought back in captivity,—Chaldea, Assyria, Nineveh, Babylon, cities, empires, civilizations closely allied with Jewish history, and even with some of the features of the Jewish religion. And here again a rich harvest awaited the explorer and the Bible scholar. It is not within our province to enter into particulars, nor is it necessary. Everybody has heard and read of the wonderful things that have been unearthed in the excavations practised in various parts of those ancient countries; a great and long-forgotten past, with its language, its history, and its arts.

5. Results no less interesting for Biblical scholars have been reached by another kind of exploration—that of the old manuscripts of the Bible; a work diligently and successfully pursued in preceding ages, but to which the present has brought the most valuable additions, with a critical tact more

refined and far-reaching than at any other period. And all this labor, sifted, freed from technicalities, is brought within the reach of the ordinary student and presented in the most engaging forms. Research, travel, excavations, deciphering, descriptions of places and of manners, come to us, each with its own special interest, and all together lighting up some obscure corner or unnoticed detail of Holy Writ and transforming the duty of Biblical study into a most enjoyable occupation of mind.

Thus equipped, as Bible students had never been before, those of the present age have come in countless numbers, crowding every vacant spot, viewing the Sacred Books under every aspect, devoting to each of the sacred writings the minutest and most exhaustive care. The elucidation of a single book, sometimes of a single question, becomes the work of a lifetime. Hundreds of points, unnoticed before, are remarked and investigated. Nothing escapes the trained eye of the investigator. But, far from reaching the end, the most clear-sighted are ever discovering more problems than they can attempt to solve. Catholic schools and scholars have not remained strangers to the work, yet it must be confessed that most of it has been and is carried on outside the Catholic Church. The present differs considerably in this regard from past ages. To a certain extent it may be acceptable and justifiable, as we shall see later on. But at present it is clear that to the Church and her children have the Sacred Scriptures been entrusted, and that the mission of guarding and interpreting them cannot with propriety or safety be left mainly to heretics and unbelievers.

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VESPERS AND COMPLIN.

STUDIES IN THE BREVIARY.

THE day is far spent; and, as the stillness of evening falls over us after the busy toil that has been our lot, holy Church bids us—like Isaac of old—to walk abroad in the mystic field of the Psalter, there to meditate. "From the rising of the sun till the going down of the same" (Malachi i., 11.), everywhere, and at all times, the thought of the "clean oblation," by which the name of the Lord is great among the Gentiles, is constantly brought before us. But nowhere with such beauty and such clearness as in the Evening offices of Vespers and Complin. They are full of thoughts of what has been; and of what will be our happiness on the morrow. "The mercies of the Lord I will sing of for ever," says the Psalmist, (Ps. lxxxviii), and the great Act of His Mercy, the Mass, is all day long the burden of the Magnificat which, like our Lady, we ever keep singing in our heart—no matter what may have been the cares of our day or our work—"For he hath done great things to me." (St. Luke, i., 49.)

I.

VESPERS.

It is the hour of the evening sacrifice of Incense. The old evening sacrifice of the Law is here suggested. Of course the name "Incense" used by liturgical writers as meaning the evening worship, refers to the custom of lighting the lamps at that hour: "ad incensum lucerno." And from a similarity of name, the name of sacrifice of the Incense of prayer has been taken. St. Ambrose (Lib. 3. *de Virginitate*, c. 4) uses the term in this sense: *Horam incensi* (*luminis*). Compare the words in the *Exultet*: Suscipe Sancte Pater incensi hujus sacrificium vespertinum. Where the whole prayer is concerned with the hallowing of the Paschal Candle. The number of Psalms chosen for this office remind

us at the outset primarily of the Five Wounds the Divine Victim still keeps on His glorious and risen Body, which Wounds, through our ministry, He has lifted up in intercession before His Father.

Psalm cix.: "Dixit Dominus;" concerning Christ the High Priest of God.

The first Psalm, one of the Messianic prophecies, brings our thoughts back at once to the Eternal Priesthood of Jesus Christ, whence we get our power.

V. 1. Sede a dextris meis:

As Christ by virtue of His Eternal Priesthood sits at the right hand of the Father, so it is given to us to "sit down with God in the Kingdom," sharing in His own regal Priesthood.

V. 2. Donec ponam inimicos tuos:

Our enemies, all our temptations, can be overcome by the power of the Mass if we use it for this purpose. "This is our victory, our faith" in our priesthood.

V. 3. Ex Sion:

"Sion" means the Church on earth, as "Jerusalem" means the Church in heaven. The "rod of power" by which our enemies are smitten is put into our hands by holy Church at our ordination. To "fulfill our priesthood" we must be true sons of the Church in whose name we both pray and offer.

V. 4. Tecum principium, etc.:

Ours is a "kingly priesthood;" and our prayers penetrate among the glories of the Saints. Before the Day Star was made we were foreseen and destined by God to be His priests.

V. 5. Juravit, etc.:

"For those priests (the Aaronic Ministry) were made without an oath; but this with an oath by Him that said unto Him: *The Lord sware and will not repent: Thou art*

a priest for ever after the order of Melchisedec; by so much was Jesus made a surety of a better Testament . . . but this Man because He continueth for ever, hath an unchangeable priesthood." (Hebrews vii., 21, 23.) And in this we share. If we are after "the order of Melchisedec," the great High Priest demands us to be as was that holy man—"Kings of Righteousness" and "Kings of Peace." The Priesthood, coming to us like this, has no earthly origin; "having neither beginning nor end," for it filleth all our life and days. It makes us poor, mortal men to share in Christ's Kingship as well as His sacerdotal office; for, in the words of Zacharias, a priest "shall bear the glory and shall sit and rule upon His throne; he shall be a priest upon His throne." (Zach vi., 13.) The royal dignity which accrues to the Christian Priesthood is calculated to confirm those who bear it in the "princely spirit" which knows no smallness or meanness in dealing with the things committed to our ministry, but lifts up our heart to all that is large and great and God-like.

V. 6. and *7. Dominus a dextris tuis, etc.:*

From our sharing in the Victim at Holy Communion we have all God's own power at our disposal to conquer the kings of the earth who "stand up against the Lord and His anointed" (Ps. ii., 2,), that is, all the enemies of the Church and of our own soul in particular.

V. 8. De torrente, etc.:

As it was through drinking deeply the cup of sufferings, the torrent, which sought to overwhelm the Lord, that he conquered; so we shall find our strength, that calmness of soul which lifts a man above all the cares of life, by drinking right lovingly and willingly of the torrent. A torrent, fierce though it be, is however only an intermittent watercourse swollen for a time by fierce tempests. It dries up after a while. Or, in another meaning, in the torrent of grace and joy which inundates our soul during that ineffable Act which brings us so near to God, we should drink deeply

while we are "in the way;" then we shall "lift up our head" with confidence "for our redemption is at hand." (St. Luke xxi., 28.)

Psalm cx. *Confitebor tibi;* Concerning Christ our Eucharist.

V. 1. Confitebor tibi, etc.:

"I will praise Thee, Oh God, with my whole heart," says Christ, our Thanksgiving, to His Father. *In consilio justorum*, in the name of the Church triumphant; *et congregatione*, and of the Elect He gathers together on Earth and in Purgatory. The Eucharist sacrifices are offered as the thanksgiving of the whole Body Mystical.

V. 2. Magna opera, etc.:

The Mass is the highest act of God's wisdom; for in it all His works are included and as it were we can seek out their very essence.

V. 3. Confessio, etc.:

The Mass is a work of the most perfect Praise and grandeur; and it is also the most perfect act of the Justice of worship to God who ever claims and must claim from His creatures a perfect act of homage.

V. 4. Memoriam, etc.:

In it He has summed up all His wonders; Creation, Justification and Glory, all find their fullest meaning in the Mass; all are explained by that Meat which the "merciful and gracious Lord" gives to those who fear Him as their God. "My Flesh is meat indeed, and my Blood is drink indeed." (S. John, vi., 55.) But why to them that fear Him? It is to those that fear Him as the only Physician, without whom there is no health, and who therefore have recourse to Him for their Meat in due season. It is to those who fear Him as their Benefactor and would show their gratitude by offering a perfect thanksgiving. It is to those that fear Him as their Maker and would therefore adore Him as He demands. It is to those that fear Him as God offended by

sin, and whom they would propitiate. He has given Himself as the Victim and has Himself appointed the Sacrifice that fulfills all justice. "Offer *this* for a memorial of Me." (St. Luke xxii., 19.) Our merciful and gracious Lord!

V. 5. *Memor erit:*

The Covenant and the Oath which He sware to our fathers, to Abraham and to His seed for ever. The Mass is therefore the pledge that the witness ever faithful, ever true (Apoc. 1, 5) will show forth the might of His works to His people. And *we* are His people and the sheep of His pasture. (Ps. xcv., 7.

V. 6. *Ut det illis:*

By the Mass, by which the name of the Lord is great among the Gentiles, the Church takes possession of all the earth. The power of our Sacrifice extends over all lands. The Act of Consecration is the work of His Hands. It is Truth; for of a verity Christ is present; it is judgment; for, as St. Thomas says: *Mors est malis, vita bonis.*

V. 7. *Fidelia, etc.:*

The Carmelite Commentator, Michael Ayguan says of the Eucharist, it stands fast for ever and ever on account of the Eternal Priesthood; also because it is not possible for any other oblation to take the place of the Mass. It is a work of Truth, for what Christ says He does; it is a work of Equity, for it adapts itself to the receiver according to the words: "To him that hath much, much will be given; to him that hath little, that little he hath will be taken away." (St. Matthew xiii., 12.) *Quam sit dispar exitus.*

V. 8. *Redemptionem misit:*

Our being "bought again" is the mystery of the Sacrifice. He bought us the first time by creation, and has bought us back by the death we show forth in our Mass. The Covenant is for ever; and is based on the Mass.

V. 9. Sanctum et terribile:

How holy and awful is the God we worship, and how holy and awful our office. Holy Fear gives us a boundless "taste" (sapientia) for this Victim so precious and powerful.

V. 10. Intellectus bonus:

A priest who studies his Mass and makes this the rule of his day has a good understanding of the things of God which no book nor man can teach. He will merit praise which aboundeth for ever as a prudent and wise dispenser of the mysteries of God.

Psalm cxi. *Beatus vir;* Concerning Christ and the reward of the Priesthood.

V. 1. Beatus vir:

Carrying on the same idea as in the former psalm, we here reflect on the happiness of the priest who reverences his office, and who takes a filial delight in the laws of God, which are meant to make him worthy of his dignity.

V. 2. Potens in terra:

The result of his Sacrifice never loses its power; and brings down blessings upon untold generations; for it is offered to the God with whom "there is no shadow of change," (James i., 17), the Eternal "I Am." (Exod. iii., 14.)

V. 3. Gloria et divitiæ:

Glory and wealth we lay up in the house of Him whose justice remains for ever; and who will not deprive us of the fruits of our sacrifice.

V. 4. Exortum est in tenebris:

The Mass is the Light of a world sitting in darkness and in the shadow of death. Those that are righteous—*i. e.*, that have their souls turned to the right end for which they are made, can alone appreciate the inestimable value of the Mass. It is the sacrifice of a Victim who is merciful, loving and Himself righteous; and who would have His ministers such also

that they may draw men more and more to this Light and teach them what the Mass is.

V. 5. *Jucundus homo:*

He who has pity upon those who know not what the Mass is, and who lendeth to them of his own knowledge and regulates his words, his sermons, in judgment to this end, is indeed a pleasant man to his God, and will never be removed from His remembrance, for he is teaching the people the only true way of worshipping God, and at the same time to know the God they worship.

V. 6. *In memoria aeterna:*

The just one, "My servant who shall justify many" by means of the Mass, is held by God in eternal regard: he shall not fear the evil tidings: "Depart ye." (St. Matthew, xxv., 41.)

V. 7. *Paratum cor ejus:*

For, having based his life on the work of Sacrifice, he has prepared his heart to hope in the Lord; and is established singularly in that hope not to be shaken by any of the attacks of His enemies.

V. 8. *Dispersit, dedit pauperibus:*

The priest is the dispenser of the wealth and Treasure of a God "rich in mercy;" he scatters his treasure abroad, far beyond his ken. For the Mass is infinite and reaches everywhere. The needy in all parts of the world get through his Mass what they require for the salvation of their soul. What glory and reward then is there not in store for a faithful priest?

V. 9. *Peccator videbit:*

The devils see and know the might of the Sacrifice. It binds their hands, and they see by its means the desire of their hearts perish.

Psalm cxii. *Laudate, pueri;* Concerning Christ and His Priests.

V. 1. Laudate, pueri:

God's priests have to be as children out of whose mouths He perfects praise. The reference to the Adorable Trinity, in this verse, fixes at once our mind on the fact that as priests we are in a special manner adorers of the Blessed Trinity.

V. 2. Sit nomen Domini:

The Eucharistic Sacrifice, the "clean oblation" offered to His Name is never to end in its effects. All praise, therefore, to Him, the Word, the Name of the Lord, who provides Himself as the victim.

V. 3. A solis ortu:

As the sun rises in each country the Mass begins and follows on till it has reached its decline. There is not a moment in which somewhere the Mass is not sending forth its mighty fruit. From East to West, from North to South, wherever the regard of God is turned, there is He propitiated with the Spotless Victim. The reference to the Eucharistic prophecy of Malachias is clear.

V. 4. Excelsus super omnes gentes:

The God to whom we offer is mighty and above all. And the Victim is co-equal with Him.

V. 5. Quis sicut Dominus:

Who is like to the Lord, *our* God? Now comes the personal thought of the wonder of our vocation: that so mighty a God Who "dwells in Light inaccessible," of Whom Solomon has said—"Lo, the heaven and heaven of heavens cannot contain Thee" (1. Kings, viii., 27), should, from above cast His eye on earth and choose *us*, even as we are in His sight, to stand before His Altar!

V. 6. Suscitans:

It requires a miracle of His mercy and power thus to raise us from the dunghill of our miseries.

V. 7. Ut collocet:

To place us among the princes of His people, giving us a share in His own royal priesthood and entrusting us with a power such as no earthly king could or would do to the most faithful of his followers.

V. 8. Qui habitare:

Like one that is unfruitful and useless, we have been healed; and given a position to keep the house of God. He has granted us to bear many children to Him through means of our Masses which have brought grace to souls striving in sin.

Psalm cxvi. *Laudate Dominum;* Concerning Christ and the effects of the Sacrifice.

V. 1. Laudate:

All nations share in our Mass. We offer it for all God's folk. It is their worship, their praise, their thanksgiving; and not only the nations of the earth, but "all the people" —the whole Body Mystical is affected by our Mass.

V. 2. Quoniam confirmata est:

And by it His mercy is confirmed the more upon us. For the Blood of Jesus does not lose in eloquence by the repeated Sacrifice; but gains more and more. For the Eternal Truth which abides for ever is none other than the Divine Victim Himself! *Ever living to make intercession for us.*

Capitulum.

In this we get a reminder of the Epistle either of the Mass we have said or of the morrow's. For here, according to the Feast, we either continue our thanksgiving for the past Mass or turn our thoughts to the coming sacrifice. Either thought is calculated to give a real deep meaning to the response: *Deo Gratias.*

Hymn.

This is generally, as in the office of a Confessor, the same as we had at Matins. It brings us back to the dispositions we had at the beginning of our Office.

Magnificat.

As priests do the work of Our Lady, her song of holy joy should ever be in their hearts; and now the Church puts it on their lips with the sweet thought of her intercession.

How it all is redolent of the Mass and of the sentiments of the priest whose day was made glad "when they said unto him we will go into the house of the Lord!" Our lowliness in His sight abashes us when we think that we have been chosen to receive the great things He has done for us, and to see the might of His arm displayed in the miracle of Consecration. How the thought that He has filled our emptiness with good things, and it was that very emptiness which moved His mercy, warms our heart to love Him more. He has taken us up as Israel His servant to give us the promised Land when we shall sit down with Him in the Kingdom of His Father, as He spoke to Abraham, His Friend.

The Collect is that of the feast and is what was or will be said in the Mass. So, what we pray for in the name of the people at Mass we pray for now in the sacrifice of Prayer. Thus joining the two.

II.

COMPLIN.

Night has come. But before we take our rest, the Mass must take its place as the last of our thoughts. Full of Faith in its might, we listen to the Apostle's warning against the enemy; and if perchance we have forgotten the great Act we have wrought, we make humble confession to God in the sight of all His Church who had witnessed the glory that fell upon us at the Altar.

The first psalm *Cum invocarem* (Ps. iv.) we have already noticed at Matins. But the thoughts of the "sacrifice of Justice" and of the "good things" are very sweet to linger over. The signing of the light of God's Countenance, by the imposition of hands, which marked us and sealed us to Him, is a joy to us after the day's toil. And the remembrance of the Corn, the Wine and the Oil of the morning

how goodly it is! With thoughts as these we rest in peace and sleep, established well in hope; for surely God would not have given us all this had He not numbered us among the Elect.

The next Psalms are psalms of confidence that He will keep us safe during the coming night till we stand at the Altar again. In the night we are bidden to lift up our hands by desire to the holy places wherein we shall stand on the morrow.

The Hymn for bodily purity follows—"for be ye pure, ye who bear the vessels of the Lord" (Is. lii., 11), and the lingering cry: *ne derelinquas nos, Domine! Deus noster!*—recalls the gracious presence when Jesus stood upon the shore when morning was come. We may well sing the song of Simeon as our day closes; for our eyes have seen the Salvation and the Light and the Glory.

A few prayers appropriate to the night and a tribute of love to Mary the *Regina Cleri* close our office for the day and prepare us for our Mass to-morrow.

In this hasty and inadequate study of the Office from the point of view of the Mass we have only sought to indicate the line which seems to us to be the Church's own, when she gives us but two books—the Missal and the Breviary. If these two are said well we want nothing more for our sanctification and the perfect discharge of all the duties of our state. Would it not be well therefore and tend to simplicity and singleness of heart, if the time at present spent in extraneous practices of devotion which are not necessary for our state, were devoted to the better saying of our Office, reading, marking and inwardly digesting its teaching? There we can find our mental prayer in its safest and most useful form; there we can find such spiritual reading as cannot be found elsewhere. There we get the most perfect vocal prayer. If this be so, (and who will deny it?), then it is surely to our loss when we take up time so precious in self-willed practices, at the expense of our Office. If set formal meditations were necessary for a priest's salvation, (prayer is; but the Spirit bloweth as He listeth. St John iii.,

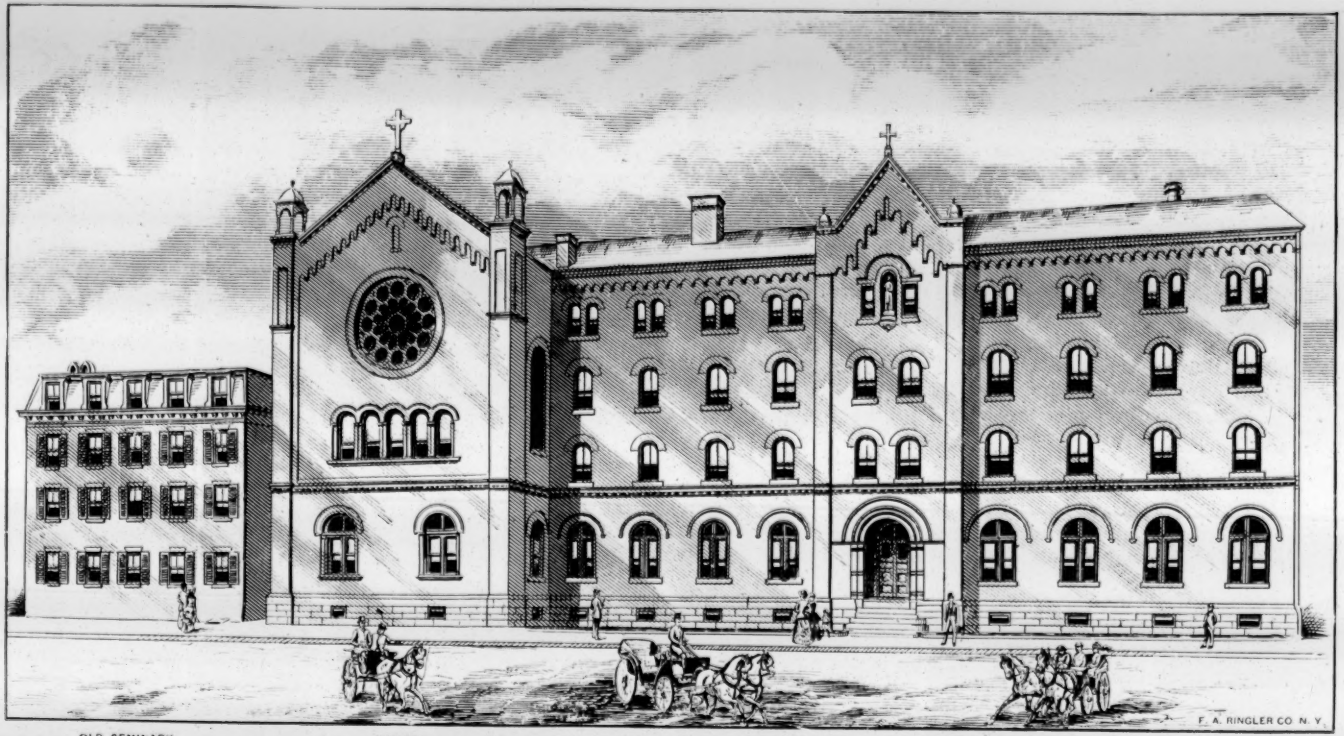
8), we should have had the "Exercises" or some such book placed in our hands along with the Missal and Breviary. Mental Prayer is one thing, but it is hard to see how the discursive exercise which goes by the name of Meditation has much prayer in it, except at its end. The true food for Prayer is in that mine of gold, the Breviary. On it souls have fed for centuries, and most of God's saints for fifteen hundred years have known no other. From it, and from it alone, we can get that simple, direct prayer which we humbly submit is so much needed amidst the complexities of this mechanical age.

ETHELRED L. TAUNTON.

ST. JOSEPH'S SEMINARY FOR THE COLORED MISSIONS.

The civil status of the Negro Race is well summed up in the last three amendments to the Constitution of the United States.

By the thirteenth, which came into force in 1865, slavery was abolished; the fourteenth, in 1868, made the freedmen citizens; lastly, in 1870, the fifteenth granted to them the franchise. Thus the civil and political rights, which the Whites enjoyed, were bestowed upon the Blacks. The spread of educational and religious forces among them kept up apace with their civil advance; at least so far as the sects were concerned. The Freedmen's Aid Society opened very many schools, which afterwards for the most part became Protestant Churches. The non-Catholics of our land poured out their millions—thirty-five up to 1890—into more churches and especially into schools of all sorts and grades. The



ST. JOSEPH'S SEMINARY FOR THE COLORED MISSIONS.

public school system of the Southern States then followed at a cost of over fifty millions of dollars.

In 1866 and 1884, the Bishops of the Catholic Church, assembled in National Synods, officially raised a united voice in behalf of the Freedmen, for whom their non-Catholic countrymen, as churchmen and citizens, were doing so much. In 1866 they sent out an appeal asking "by the bowels of the mercy of God" for men to preach the Glad Tidings to those unhappy creatures, who were just tasting of civil liberty, although in almost certain danger of not knowing the freedom by which Christ has set us free. In 1884, the Bishops, again in Council, went two steps further when they ordered a national collection for the Negro and Indian missions and also begged the superiors of Seminaries to foster vocations to the Black vineyard of the southland. Behind and ahead of both Plenary Councils was Rome, urging the American Church onward. St. Joseph's Society of the Sacred Heart is an outcome of all this. It is a band of secular priests, who devote themselves to the salvation of the Negro race, of whose house of studies, known as St. Joseph's Seminary for the Colored Missions, this paper treats.

This institution was first proposed to the writer in 1879 by him who was then his Superior, Dr. Vaughan, Bishop of Salford, and now Archbishop of Westminster; again in 1881; later on in 1884, when a place was in fact bought, but the purchase was set aside; and at length, in 1887, when it came into light. Adjoining St. Mary's Seminary of the Company of St. Sulpice, its seminarians are kindly allowed to attend lectures there. This they do for all classes except two. At home our philosophers have four hours weekly devoted to a class on the Life of Christ. Its object is to give them a knowledge of the earthly footprints of the Master. The second—a weekly class—is of Church History, which is confined to the study of the Apostolic Age. Every term its members hand in a written essay on a subject connected with class matter. Among those of the past session were, "The Aim and Scope of the Acts," "Their Authorship and

Genuineness," "Sadducees," "Old Testament References in St. Peter's First Speech." For the present term, the following are a few of the essays: "Canonicity and Genuineness of St. James' Epistle," "Sanhedrim," "Ethiopia in the Apostolic Age." For the rest, St. Joseph's thirty seminarians are divided up and down in all the classes of St. Mary's, holding various ranks from the first—we are sorry to add—down to the last.

Beginning with September next, a regular course of Bible reading, in private, will be introduced. All the house, from the deacon to the youngest logician, will be in it. Thrice yearly, say at Christmas, Easter and Pentecost, a written examination will be held on the reading up to date. During five years, therefore, the Old Testament will be fairly mastered. Apropos of this biblical reading, a slight digression may be permitted. During 1896, three works in English dress were brought out, all claiming to help the training of the clergy. First came "Our Seminaries," by the Rev. J. T. Smith; then "Pastoral Theology," by the Rev. W. Stang, D.D., and lastly, "The Ambassador of Christ," by His Eminence, Cardinal Gibbons. Everyone of them insists on reading the Bible. Says the first named, "that from their books (on Sacred Scripture) they (the seminarians) may catch deeper glimpses of the life which Christ led upon earth, of the circumstances which heralded His coming, of the peoples, sages, kings, prophets, historians, that led up to him." (p. 280.) In its turn, the second declares, "The more the Sacred text has penetrated his (the priest's) whole interior and is actually taking possession of his thoughts and feelings, the more eloquent he will be." (p. 9.) "The Bible"—says the third—"is the only book of study that is absolutely indispensable to the priest." (p. 226.)

But in Talbot Smith's work, there is seen no sign of any Biblical turn. For, besides the quotations which introduce every division, not more than five or six texts—and those well-worn ones, can be found. Dr. Stang, however, shows himself at ease with the Vulgate. Cardinal Gibbons alone of the three dovetails Scriptural quotations, phrases,

examples, and, we may add, unction also into the pages of "The Ambassador of Christ." "Verba movent, exempla trahunt." After a conference, given a year or so ago by the Cardinal at St. Mary's, we overheard one of our men say: "I tell you what, the Cardinal knows his Bible." Boyish was the remark, but it shows how seminarians are to be won to the study of the sacred pages.

At St. Joseph's Seminary then the main work is the training and spiritual formation. Rising at five o'clock, twenty minutes are allowed before morning prayers, which last ten minutes. A half hour is next spent in mental prayer. No book is assigned or read aloud. The "Imitation of Christ" and the Gospels are recommended. Quite free as to choice, some seminarians use books of set meditations; others prefer a treatise on the Spiritual Life, v. g., Lallemants' "Doctrine;" DeMontfort's "Blessed Virgin;" Lehman's "Way of Peace;" Faber's "Creator and Creature," and his "Growth in Holiness." The Sulpitian method of prayer is learned by rote and recited every Sunday during the half hour set apart for spiritual reading, when a conference on prayer is also given. The seminarians are taught that the method is somewhat like the alphabet. As the latter is the foundation of our reading, so any method can be no more than a guide in prayer. The Holy Spirit will teach the sincere lover of prayer in His own way. The great aim is to impart a relish for prayer, as is said in the Rules:

"By prayer is meant not merely the formal meditation of half an hour made every morning and the regular vocal prayers, which are the form of sound words supplying topics ever ready for meditation and contemplation; but also that constant union of the soul with God, which is carried on by aspirations and movements of the will at all times."

Holy Mass closes the morning devotions. All are urged to get the *Missale Romanum* and follow the priest at the Altar, in order to grow accustomed to Church Liturgy. For a like reason, during the public retreats, at the opening and closing of the school year, the whole house recites the Divine

Office. From this practice many now in Sacred Orders found it easy to learn how to handle the Breviary. Next, rooms are set to rights, then study takes up the rest of the hour before breakfast. The table is plain and wholesome. Porridge with milk, meat, bread and butter, make up the breakfast. Soup, meat and three vegetables with dessert fortify the inner man at midday. Cold meats, or stew, now and then, with potatoes fried or in salad carries the household to bed. Besides cold water, coffee is drunk at breakfast and tea at the other meals, except at the Rector's table where, after water, reigns "Kneipp," for which, however, two-thirds of the seminarians have asked.

Study and class divide the day with recreation between. While the seminarians are kept close to the text-book, yet the library, now consisting of about twenty-five hundred volumes, is always open, and they are free to use it, provided they leave a receipt, for which a printed form is at hand. The Pratt Library of Baltimore, moreover, is well supplied with sound authors, of whom many are Catholic. It is patronized quite freely by this house, upwards of twenty having the official cards for its use. But the book needs to be offset by the playground. The ball-alley and croquet, both poor makeshifts, are well used. At night, the bowling alley divides honors with punch balls, shoulder and abdominal machines, Indian clubs and dumb bells. Within a year, the bicycle has come to the front for free days or whenever permission to go out can be secured. For the spin of a hundred yards or so, afforded by the Seminary grounds, hardly please the ambitious cyclists.

Manual labor is a recreation peculiar to St. Joseph's Seminary. It means an hour's work every afternoon. During it, the "Colored Harvest" is mailed, the Chapel brushed and dusted, the floors polished with wax. A couple busy themselves at carpentry, doing all odds and ends; four or five others engage in photography and slide-making for the lantern; another pair keep the library in shape; the typewriter and mimeograph demand others; three also are outside with hoe and rake; finally the staff of life put upon our

table is baked by two amateur knights of dough. A priest, above all a missionary, should not be ashamed to dirty his hands. Many of us indeed if Our Lord had not placed us in the Sanctuary, should have had to live by soiled fingers and palms. Nor does it ill become gentlemanly priestliness to know how to saw a board or drive a nail. From such knowledge many an odd quarter and spare half dollar will be saved on the mission. Closeness to the soil, furthermore, and bending the back are not bad means to learn the humility which the Master, never ashamed to wash His disciples' feet, taught us all to study in Himself. A priest surely must be a gentleman; but not the professional gentleman who puts his gentility in daintiness and snobbery. He is a gentleman in Cardinal Newman's sense: one who never inflicts pain.

Next comes the spiritual reading. During the first half year the Rector reads and explains the rules of St. Joseph's Society, which have been well epitomized by their writer, Cardinal Vaughan, in his introduction to the Life of St. John Baptist de Rossi. Afterwards, a book is read; at present the letters of St. Jerome; after them, *The Ambassador of Christ* will follow. Besides morning, noon and night prayers in the Chapel, fifteen minutes are passed in a visit to the Most Blessed Sacrament. Before the open Tabernacle we kneel in silent adoration, towards the close reciting aloud and together St. Francis Xavier's prayer for the heathen; an English hymn is sung; and lastly is given the blessing with the Ciborium. During October, by Papal command, and March, St. Joseph's Month, daily Benediction *solemni modo* is in vogue. Apropos of these devotions, the Rector fosters, as best he may, frequent and even daily Communion; he is very glad to say that some nine or ten daily kneel for the Bread of Angels, while the rest touch the Sacramental Hem of His Garment frequently, as Moral Theology classes it. Strange sounds the custom that a philosopher should go so often; a cleric oftener; a minorite so much more; and so on. No such law exists for the laity, whose tests of worthiness are their dispositions of heart.

It was the wedding garment of charity which was exacted of the guests at the Great Banquet, and not progress in studies; for it can have no place in so clothing a man. Because a priest, it hardly follows, that one is the fitter for Holy Communion, than when only a levite. The priesthood is indeed perfection, par excellence; but the priest may differ little, if at all, from the former seminarian; in fact, conscience and self-knowledge will often recall to mind that the days in the Seminary found him better and more anxious for the Bread of Life. After night study the beads are recited, walking to and fro upon the porch; then en route to the Chapel is sung the "Ave Maris Stella." Night prayers close the day; then "taps" at 9.15.

Thus far the daily life of the Seminary. The chief weekly events are the holiday, the Sunday and Confession. On Wednesday, the holiday, ready leave is granted to go out, as then all purchases are made, v. g., clothing, tobacco, etc., etc. Tobacco? Yes; for, much against his grain, because he loathes tobacco, the Rector tolerates smoking. Convinced that he could not succeed in shutting out the baneful weed, he can only shrug his shoulders. A broken rule is worse than none. In civil matters, experience goes to show that a strong moral sentiment must be back of a law for its observance. The same, in a great measure, is true of the Seminary. In our land smoking is too common to be frowned down. In fact it is a clear case of "tolerari posse."

On Wednesday afternoons, the seminarians, *bini et bini*, visit the negro wards of five hospitals, taking along with them bundles of Catholic papers, whose editors very kindly supply them to the institution. Ten more, two by two, also do "settlement work." They hunt up negligent colored Catholics; get up lists of unbaptized pickaninnies; ferret out the unconfirmed; bring sick calls to the priests; drum up school children, and often have people under instruction. This work is deservedly popular in the house. Every succeeding week brings fresh adventures and experiences. The four deacons, now in the house, teach catechism to the children of the Academy, kept by the Oblate Sisters of

Providence, as also in the Orphanage. Many a pleasant chat follows the Wednesday outings.

Sunday again sees the seminarians, after Solemn Mass, wending their way to the colored churches, there to teach catechism to the children. It is good practice for them. Every Sunday, also, between Vespers and Benediction, a seminarian preaches for fifteen minutes. The Rector assigns the subject. For this year (1896–1897), every one had the life of a Saint; last year, one of the Psalms; the previous year, a Biblical Character of the Old Testament.

In a word, the aim is to give out subjects which cannot be stolen. Sermon-books, especially when badly Englished, do much harm and little good to seminarians. During the month of May, at visit time, a seminarian gives a five minute *feverino* on our Blessed Mother, and is called down at the time limit; this year the aspirations of the Litany furnish the subjects.

On Sundays and Wednesdays there is talk at all meals, and daily at breakfast. On class days the reading at dinner opens with the Douay Bible and closes with the Martyrologium Romanum. At supper the "Imitation" in English winds up the sitting. During meals last year, all of Prof. John Fiske's works on American history were read, except the opening chapter in the "Discovery of America." Since September, we have listened to Fiske's "Critical Period in Our History"; Roper's "History of the Civil War"; Russell's "Diary"; at present, Pastor's "History of the Popes" divides attention with the table. Soon will come Gasquet's work on "Catholic England." Whenever the Rector notices an interesting paper in a daily journal or in a magazine, he has it read.

Confession every week is *de rigeur*. Every seminarian is quite free to select his Ananias at St. Mary's Seminary, where there is a *maxima copia Confessariorum* The third Sunday in every month is retreat-day, when silence reigns in the house and by turns the seminarians adore the Most Holy, exposed upon His Sacramental Throne. In the last place, the levites are allowed to go home during the summer, but

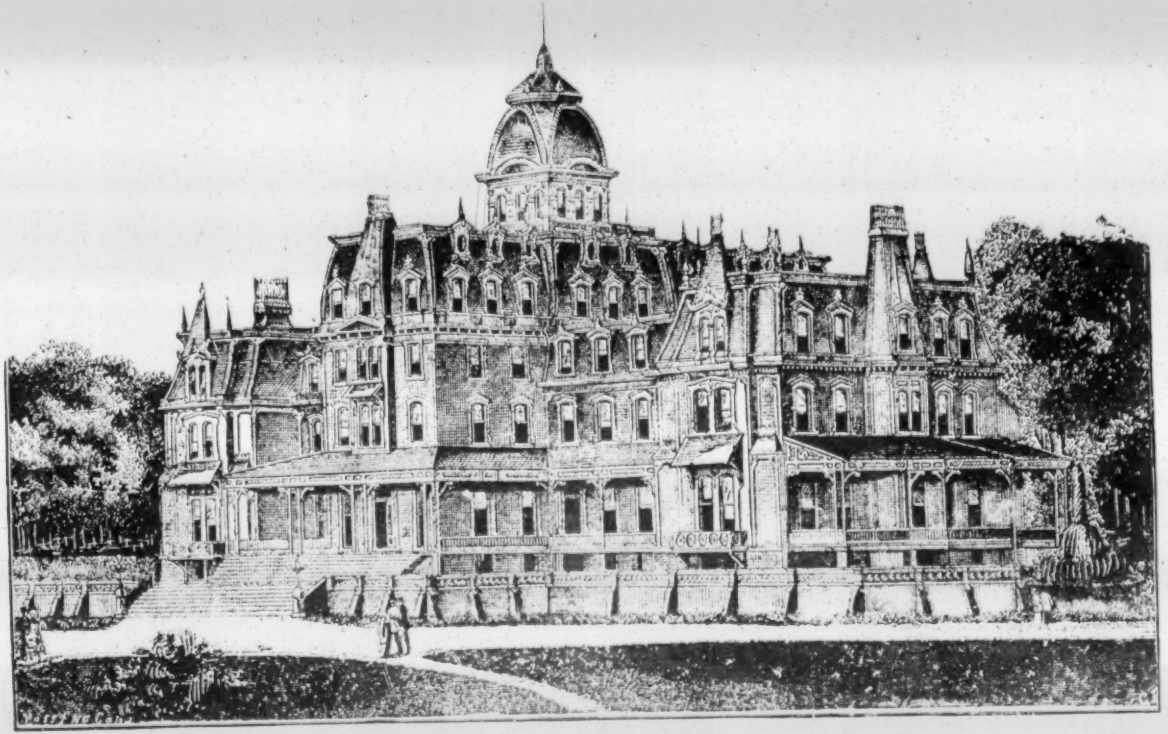
not at the midwinter holidays, which divide the first and second terms.

Towards the good order of the house, an official of the students helps very much; he is known as the *dean*. At the opening of studies in September, every seminarian submits three names of his fellows to the Rector, who names one as the dean; he is a sort of buffer between the authorities and the subjects. Any grievance or request is made known to the Rector by him, while, in his turn, the dean looks out that the gear of the institution works smoothly and evenly.

The levites here are, or hope to become, members of St. Joseph's Society of the Sacred Heart. Into it they are admitted when sub-diaconized "ad titulum missionis," taking the Propaganda oath with the addition of not undertaking any work which might interfere with their duties to the Colored Race. Besides, every one signs a contract, in which he accepts the allowance, care, support and maintenance by the Society as a full and even "quid pro quo" for his labor. The priesthood soon follows and then a share in winning to Christ that Ethiopia, whose hands are stretched out heavenward. To see the young missionary go forth is ever a consolation to the Rector, whose heart's desire is to see everyone able to doubt in the Confessional; having a taste for reading; a love for the Negro Race here and in Africa; a relish for prayer, and a filial love for the Great Patriarch, who was the Rector of Nazareth.

St. Joseph's Seminary has for its feeder the Epiphany Apostolic College, which sent up to it, in 1894, seven recruits, in 1895, seven more, in 1896, ten. In its turn, St. Joseph's Seminary sent out, in 1894, one missionary; in 1895, three; in 1896, one, while the four deacons in the house will mark the number for 1897. There is therefore now, after ten years of preparation, regular inflow and output. But the great need of these institutions is that they be endowed.

Half a million will be required to do so. In the opening of new missions, as we hope to do regularly hereafter, will



EPIPHANY APOSTOLIC COLLEGE.

WALBROOK, BALTIMORE, MD.

devolve upon us the duty of seconding the efforts of the missionaries looking towards support in case they fall short, in order that they may keep their ploughs in the black furrow. St. Joseph's Seminary and the Epiphany Apostolic College ought to be made safe. In securing endowments, we trust, —and we may ask—that the clergy will co-operate. These institutions are not local charities; they have no bishop or diocese behind them; their object is not so near to the hearts of the faithful as appeals for homeless, wayward, or orphan children; nor does their negro side help them in the good-will of very many people, for prejudice holds no small sway even among the well-disposed. Although the onus of evangelizing the negroes has been accepted by the Catholic Episcopate when assembled in Plenary Council, yet no bishop can be expected to regard himself or his diocese to do aught more than the Council asks, viz., to have the annual collection. As advisers of the faithful and of themselves the clergy may secure in a few years this much-needed endowment. Upon them also, we depend for subjects for the Epiphany Apostolic College. From fifteen to twenty are acceptable every September, of whom no one enters without letters from a worthy priest. Thus far, like Cromwell's picture, have we painted St. Joseph's Seminary as it is, "warts and all."

It remains for us to add what seems the basis, upon which this missionary institute must be built. It can best be grasped from its object, which is to evangelize the Colored Race and win them to Christ. Now this means to make them moral and virtuous Christians. "Similia similibus gaudent." Hence the seminarians need to be well grounded in their moral and spiritual character. Rule and spirit enter largely into the seminarians' career. Rule: That he may learn day by day how his hours and time belong to God, "whatsoever ye do, do all for the glory of God." Spirit: For he should be on fire with the love for souls. A spirit which is earnest and missionary tends to clothe itself with rule. If an earnest spirit be without order, it will become a bodyless soul, a phantom and a menace, just as a rule without spirit is a soulless body. To create such a spirit "non cuivis contigit." To

breathe into and sustain in the sons of St. Joseph the lofty enthusiasm, which becomes true apostolic vocation, demands a power too delicate for analysis. It is a moral government which depends not on the formal relations between rector and seminarians, nor upon the rostrum, nor upon official regulation and bulletin boards. No "ipse dixit" is it, for it deals with the by-plays of life on the tender and unguarded side. It forms itself around the young levites, when and how they know not. It saturates them, impregnating them with its own fervor. True, man has to be its channel, but the Divine Spirit alone can be its author. Alas, for the Rector of this Seminary! He may truthfully make his own these words of St. Bernard, "Let not a soul, then, which is laden with sin, and still subject to the passions of the flesh, which has not yet tasted the delights of the Holy Spirit, which is wholly ignorant of and inexperienced in inward joys; in short, a soul like mine, make the least pretention to such a degree of grace." (*In Cantica Sermo.*, III., *Eales' Translation*, v. 4, p. 187.)

Furthermore, knowledge becomes the lips of the priest. True indeed is another saying of the same Father, "Lucere tantum, vanum; ardere tantum, parum; ardere et lucere, perfectum." But while theology is the queen of sciences, still the science in it can at best be only the shell. The doctrine must be the meat. Too often the scientific part is like the hickory or walnut, warping and squeezing the kernel into uncouth shape. To become a true holy priest the seminarian must eat of the solid meat of the Divine Word; "My meat is to do the Will of Him, that sent Me." He must grasp how the Catholic Church—the Spouse and Body of Christ—is the Incarnation continued on earth, all life and energy; how Holy Mass is her heart-throb; how the indwelling Holy Spirit is her life, quickening every one of her members; how her arteries are the Sacraments; how prayer is her health-giving atmosphere. These and many more inspiriting truths of our holy religion are often lost in the soulless syllogism and the starchiness of scientific methods. Compare a modern treatise "De Eucharistia," with the same in St. Thomas'

"Summa." Read St. Gregory on the Pastoral Charge (*De Cura Animarum*), the moral theology of the Middle Ages, and then take up any of our present day text-books. St. Gregory, the wonder-worker, in his panegyric on Origen, tells of the great African's genius to evoke the love of God out of Geometry, Astronomy and Metaphysics; although in the last case he allowed his pupils to read any author, except an atheist, or one who denied the Providence of God. Without indeed being preachy, our philosophical and especially theological text-books might be much more unctious, in order that levites could taste and see that the Lord—the text-book Lord even—is sweet. "Let us exhibit ourselves"—writes the Apostle of the Gentiles, "as the ministers of God, in patience, in tribulation, in necessities, in labors, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God, by the armor of justice." (2 Cor. vi.) Thus he classes knowledge and truth with some seventeen theological and moral virtues, and after him Holy Church in the hymn of a Confessor, repeats the same strain:

> "Qui pius, prudens, humilis, pudicus,
> Sobriam duxit sine labe vitam."

Every institute has its own spirit; it is a creation and of slow growth indeed. St. Joseph's Seminary should foster the missionary spirit; the spirit, that is, which led St. Francis Xavier to chide the professors at the University of Paris for their neglet of the heathen; the spirit, which kept St. Peter Claver, day in and day out for upwards of forty years, among the Negro slaves of Carthagena; the spirit, finally, which will evangelize and civilize our American Negroes, that they in their turn may win to Christ the home of their ancestors—that land of mystery, so aptly described in our days as "Europe writ large."

J. R. SLATTERY.

Baltimore, Md.

ANALECTA.

LITERAE APOSTOLICAE.

E Secretaria Status.

SS. D. N. LEO PP. XIII. COMMENDAT OPUS "AMERICAN ECCLESIASTICAL REVIEW" ET APOSTOLICAM BENEDICTIONEM IMPERTIT PERIODICI MODERATORI OMNIBUSQUE COLLABORANTIBUS, OCCASIONE PUBLICATIONIS COMMENTARII IN BULLAM "APOSTOLICAE CURAE" A R. P. BRANDI, S. J., FACTI.

Seminario di S. Carolo
della Arcidiocesi di Philadelphia,
Stati Uniti d'America.
18 Aprile, 1897.

BEATISSIMO PADRE,

Memore e grato della paterna accoglienza avuto da Vostra Santità nel giugno dell' anno 1895, prostato ai Vostri piedi, Vi offro l' maggio della pubblicazione da me fatta negli Stati Uniti della traduzione ingleze del lavoro del P. Brandi, S. J., sulle Ordinazioni Anglicane.

Questa traduzione che già vide la luce nel Periodico ecclesiastico da me diretto è qui riprodotta con nuove note in risposta alla recente Lettera degli Arcivescovi Anglicani. L'edizione che se n'è fatta di 7500 copie è quasi interamente esaurita, attesochè nei soli primi quindi cigiorni ne furonó venduti piu di 6coo esemplari.

Nella speranza che Vostra Santità voglia paternamente gradire quest'umile offerta, imploro la Benedizione Apostolica per me e per quanti cooperano meco nel Periodico THE AMERICAN ECCLESIASTICAL REVIEW. Prostrato al bacio del sacro piede, sono

Di Vostra Santità Umilissimo e devotissimo servo e figlio
H. J. HEUSER,
Professore di Sacra Scritture nel Seminaria Arcivescovile.

E Secretaria Status.

Rmo P. H. J. Heuser,

Profr. di S. Scrittura nel Seminario di Filadelfia.

Revmo. Padre,

È pervenuta nelle venerate mani del Santo Padre la ossequiosa lettera direttagli dalla S. V. li 18 del ppto. Aprile e la traduzione inglese del dotto e assai encomiato lavoro del Revmo. P. Brandi sulle ordinazioni anglicane. Quest' omaggio di V. P. è tornato accettissimo a Sua Santità, la Quale non dubita che la traduzione medesima varra a maggiormente diffondere e a far meglio comprendere le dichiarazioni emanate dalla S. Sede sopra l'importante argomento. A pegno pertanto del Suo gradimento l'augusto Pontefice imparte ben di cuore l'Apostolica Benedizione implorata nel sopra citato foglio. In modo speciale poi benedice Lei e il Revmo P. Smith, il quale ha arricchito di note la detta traduzione.

Mentre con molto piacere La rendo di ciò in tesa, aggiungo i particolari miei ringraziamenti per la favoritami copia della stessa traduzione e con sensi di ben distinta stima godo ripetermi

Di V. P. Rma

Affmo nel Signore,

M. Card. Rampolla

Roma, 3, Maggio, 1897.

E S. CONGREGATIONE CONCILII.

AD ORDINARIOS AMERICAE MERIDIONALIS LITTERAE CIRCULARES SACRAE CONGREGATIONIS CONCILII

De Seminariorum Regimine.

De clericorum seminariis agens S. Tridentina synodus in *sess. XXIII. cap. XVIII. De reform.*, praescriptis pluribus quae ad alumnorum admissionem et ad religiosam et litterariam eorum educationem spectant, haec addit: "Quae omnia atque alia ad hanc rem opportuna et necessaria Episcopi singuli, cum consilio duorum canonicorum seniorum et graviorum, quos ipsi elegerint, prout Spiritus Sanctus suggesserit, constituent, eaque ut semper observentur saepius visitando operam dabunt."

Pergens deinde ad ea quae oeconomicam administrationem respiciunt, statuit, ut "iidem Episcopi cum consilio duorum de capitulo, quorum alter ab Episcopo, alter ab ipso capitulo eligatur; itemque duorum de clero civitatis, quorum quidem alterius electio similiter ad Episcopum, alterius vero ad clerum pertineat," omnibus provideant, quae ad collegii fabricam instituendam, ad mercedem praeceptoribus et ministris solvendam, ad alendam iuventutem et ad alios sumptus referuntur.

Duplex itaque S. Synodus iubet adesse consilium in seminariis constituendis et regendis, alterum pro re disciplinari, alterum pro temporali administratione, distincta personarum numero, electionis forma ac officio; etsi nihil vetat quominus duo canonici, qui in coetu sunt consultorum pro re oeconomica, ipsi ab Episcopo eligantur et deputentur etiam pro disciplina, dummodo muneris distinctio servetur.

Quae omnia quam sapienter ordinata fuerint, quisque facile intelliget qui secum reputet, quantum a prospero seminarii statu et a sana clericorum institutione profectus religionis pendeat: unde duplicem hunc consultorum ordinem adesse, qui in seminariorum regimine et administratione Episcopis adsit suppetias ferens, et in tanto pondere sustinendo eisdem

opituletur, nonnisi prudentissima cautio ac saluberrima provisio est. Eo vel magis quod Episcopi aut visitationi dioecesis aut aliis negotiis, quibus necessario debent intendere, ita saepe occupentur, ut sui seminarii curae indesinenter vacare, et omnibus per se et directe consulere, plerumque omnino impediantur.

Nec opponi potest, exinde Ordinarios in expedita pii instituti gubernatione impediri; si quidem recepta regula est, a S. H. C. inde ab anno 1585 tradita ac saepius deinde confirmata, ut Episcopi adhibere quidem deputatorum consilium teneantur, non item sequi. Sane in *Oscen.* mensis Octobris 1585 S. C. censuit "sufficere quod Episcopus huiusmodi consilium requirat, eorumque consilio adhibito posse Episcopum statuere et deliberare quae pro prudentia sua magis expedire iudicaverit." Quod autem solummodo pro consilio stat, impedimento esse non potest; sed lumini potius, directioni et auxilio inservit.

Noverint ergo Episcopi quanti intersit, quantoque studio satagendum sit, ut haec tam salubriter instituta lex executioni ubique demandetur, et fideliter servetur.

Quod si ex cleri defectu, aut ex gravibus aliis conditionum adiunctis, in quibus Americae Meridionalis dioeceses plerumque versantur, haec omnia impleri non possint, universam legem corruere, aut eius observantiam in iis quoque quae possibilia sunt praetermitti pati non debent Ordinarii; sed S. Sedem adire opportune tunc poterunt, quae pro variis locorum circumstantiis et casuum diversitate consilio suo Episcopis aderit, et salva legis substantia, in iis quae ad formam pertinent opportuna temperamenta adhibere non omittet.

Pro viribus tamen nitendum, ut, si fieri potest, in omnibus lex vigeat, nihilque ex ea detrahatur; adeo ut uterque consultorum coetus ad praescriptam formam constitutus munere suo iuxta legem defungatur.

Quae vero sit electionis forma in deputatis constituendis servanda, ex adducto Concilii textu perspicue patet.

Nec minori claritate innotescit, in quibusnam negotiis consultorum votum sit exquirendum; in omnibus scilicet,

quae tum ad disciplinam et educationem clericorum, tum ad sumptuariam piae domus rationem spectant. Unde S. H. C. in *Oscen.* anni 1585 superius adducta declaravit, "Episcopum cum consilio deputatorum teneri tam circa institutionem, disciplinam et mores clericorum, quam circa temporalium rerum administrationem providere: . . . exactionem vero quae fit pro seminario ad solum Episcopum spectare."

Et in *Salernitana* mensis Iulii 1589 propositis dubiis:

"II. An eorum (duorum scilicet deputatorum super disciplina) consilium adhibendum sit tam in constituendis regulis universalibus seminarii, quam in electione puerorum singulorum introducendorum, in electione magistrorum, librorum legendorum, confessoris, punitione discolorum, expulsione, visitatione et similibus?

"III. An alii quatuor sint deputandi, et deputati adhibendi sint in consilio tantummodo in taxatione, contributione fructuum ex unione beneficiorum et in aliis difficultatibus ob quas seminarii instructio vel conservatio impediretur vel perturbaretur; an etiam in exactione et temporalium administratione tam dicti seminarii, ut, puta, deputatione vel expulsione ministrorum et famulorum temporalium, expensis quotidianis, provisione bladorum; quam etiam bonorum quorumcumque et reddituum ipsius seminarii, etiam ex beneficiis unitis, ut, puta, locationibus, concessionibus, aliisqui contractibus et litibus?" responsum fuit:

Ad II^{um}: *In omnibus his esse adhibendum.*

Ad III^{um}: *Teneri Episcopum adhibere deputatorum consilium tam circa institutionem, disciplinam et mores, quam temporalium rerum administrationem.*

Cum autem unus ex consultoribus, super temporalibus negotiis deputatus, a clero sit eligendus, clerus ius suum exercere potest in synodo, si haec tunc habeatur, prout Doctores tradunt: aliter electio in peculiari totius cleri civitatis conventu est peragenda.

Omnium denique electorum munus perpetuum esse debere, et neminem nisi ex legitima causa amoveri posse, S. H. C. in cit. *Salernitana* anni 1589 resolvit, idque saepius deinde confirmavit.

Quod si ex morte, ex discessu, aut ex alia iusta ratione alter eorum a suo munere cesset, eius subrogatio per eos facienda est per quos prior electio est acta.

Haec praecipua sunt canonicae disciplinae capita, quibus deputatorum seminarii institutum continetur et regitur, quae de mandato SSmi D. N. Papae Leonis XIII., praesentibus S. C. litteris, omnibus Americae Meridionalis Ordinariis in mentem revocantur, ut consultissimae legis observantia, ubi obsolevit, restituatur, et ubi adhuc inducta non fuit, quam primum in usum adducatur.

Datum Romae ex S. C. Concilii die 15 Martii 1897.

A. *Card.* DI PIETRO, *Praefectus.*

B. *Archiepiscopus* NAZIANZENUS, *Prosecretarius.*

E SACRA CONGREGATIONE PROPAGANDAE FIDEI.

Ministrum acatholicum matrimonii causa adire non licet, neque per procuratorem, nisi magistratus mere civilis personam gerat.

DNO ALOYSIO LASSERRE.

Vicario Apost. Aden.

Romae, die 12 Mart., 1897.

Illme et Rme Domine,

Per litteras diei 3 Ianuarii vertentis anni quaeris utrum liceat viro catholico, legitime uxorem mahumetanam ducenti, etiam coram *Cadi* per procuratorem matrimonium civile celebrare.

Probe novit A. T. licitum esse ex necessitate legis civilis ministrum acatholicum adire, ad matrimonium dumtaxat *civile*, uti vocant, contrahendum, dummodo hic uti minister politicus, non vero ut minister sacris addictus adsistat. In re vero praesenti, uti ex tua expositione videtur, non adest necessitas civilis legis, cum haec pro validis habeat matrimonia legitime coram ministris cuiuscumque religionis contracta: et insuper eo fine ministrum mahumetanum adire pars infidelis vult, ut matrimonium, eiusdem auctoritate religiosa interposita, validum consistat.

Rebus itaque sic extantibus, cum hoc per se peragere viro catholico vetitum sit, nec per procuratorem facere ipsi permittitur.

Moneat ergo A. T. quando occurrerit, huiusmodi catholicos sponsos de praescriptionibus Ecclesiae et de officio eas inviolate servandi.

Ego vero Deum precor ut Te diu sospitet.

A. T.—Addictissimus Servus,

M. *Card.* LEDOCHOWSKI, *Praef.*

A. *Archiep.* LARISSEN., *Secret.*

E. VICARIATU URBIS.

DUBIA CIRCA PIAM ADSOCIATIONEM A S. FAMILIA.

Plures Rmi Ordinarii varia Dubia proposuerunt solvenda circa hanc Piam Adsociationem, quorum praecipua, intra Romanam Ephemeridem *Analecta Ecclesiastica*, ut nota fiant, quibus interest, referri permittimus.

Dubium I.—An ii, qui cum familia quadam, mensa communi utuntur et familiariter vivunt, in sociorum numerum adscisci cupientes, sub nomine illius familiae percipi possint?

Affirmative sed in Regesto Parochiali adnotanda sunt nomina et cognomina et circumstantia cohabitationis.

Dubium II.—An ii, quibus societas cum certa familia non est, ad communes preces domesticas recitandas cuilibet familiae se adiungere possint, et hoc modo indulgentias concessas lucrentur?

Affirm., dummodo qui familiae ad recitandas preces consociantur, iam nomen dederint Piae Consociationi.

Dubium III.—An ad indulgentias plenarias et partiales lucrificandas sufficiat sola adscriptio in tabulas Piae Consociationis?

Provisum in Statulis et Regulis,—Requiritur adscriptio et simul recitatio precum.

Dubium IV.—An ad indulgentias lucrandas Consecrationis formula per parochum rectorem in facie ecclesiae adhibenda sit?

Provisum in Statulis sub n. 5, nempe: Non indigere essentialiter.

Dubium V.—An ad familiam per parochum in ecclesia consecrandam, cunctos domesticos personaliter se sistere opus sit?

Non indigere, si caeteris conditionibus ipsi domestici satisfaciant. Nomina vero domesticorum in Regesto adnotanda sunt.

Dubium VI.—An ad lucrandas indulgentias, per praesentiam solius patrisfamilias vel matrisfamilias satisfiat?

Indulgentiae lucrantur a quibus formula recitatur vel preces praescriptae.

Dubium VII.—An parochus, qui est rector in sua parochia, cum domesticis suis Piae Consociationi se adscribere et aggregare queat?

Affirmative.

Dubium VIII.—An parochus, quando senectute vel adversa valetudine confractus, officia Piae Consociationi coniuncta alii presbytero committit, etiam privilegia et indulgentias a Sede Apostolica parocho concessa, illi presbytero suas vices gerenti delegare valeat?

Affirmative. Servatis tamen regulis Iuris Canonici, quoad Delegationem.

Datum Romae, ex Aedibus Vicariatus, die 28 Martii 1897.

RAPHAEL CHIMENTI.

Piae Adsociationis a Sacra Familia Secretarius.

E S. R. UNIV. INQUISITIONE.

AUTHENTICITAS VERBORUM EPIST. I. S. JOANNIS: "TRES SUNT QUI TESTIMONIUM DANT," ETC.

Feria IV., die 13 Ian. 1897.

In Cong. Gen. S. R. et U. I. habita coram Emis ac RR. DD. Cardinalibus contra haereticam pravitatem Generalibus Inquisitoribus, proposito dubio:

"Utrum tuto negari, aut saltem in dubium revocari possit esse authenticum textum S. Ioannis, in epistola prima, cap.

V., vers. 7, quod sic se habet:—Quoniam tres sunt, qui testimonium dant in coelo: Pater, Verbum, et Spiritus Sanctus: et hi tres unum sunt?"

Omnibus diligentissimo examine perpensis, praehabitoque DD. Consultorum voto, iidem Emi Cardinales respondendum mandarunt:

"Negative."

Feria vero VI., die 15 eiusdem mensis et anni, in solita Audientia r. p. d. Adsessori S. O. impertita, facta de suprascriptis accurata relatione SSmo D. N. Leoni PP. XIII., Sanctitas Sua resolutionem Emorum Patrum adprobavit et confirmavit.

I. CAN. MANCINI,
S. R. et U. I. Not.

CONFERENCES.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

THE HOLY FATHER AND "THE AMERICAN ECCLESIASTICAL REVIEW."

Subscribers to THE AMERICAN ECCLESIASTICAL REVIEW will be gratified to read the special message of personal approbation which the Holy Father has recently and for the second time given to our work. Some years ago Leo XIII. bestowed his blessing on the enterprise, on the editor, the writers and those who co-operate with the high aim of the REVIEW, which had demonstrated its efficiency in the twelve volumes issued at that time.

The present occasion on which the Holy Father reiterates his heartfelt "God-speed" upon our work is called forth by the publication of Father Brandi's excellent commentary on the Pontifical Bull regarding Anglican Orders, of which we printed the English translation simultaneously with the appearance of the Italian in the *Civiltà Cattolica*, and had it then reissued in book-form. This volume presented to the Holy Father receives His special approbation as an authoritative exposition of His own views expressed in the Bull.

In the letter of presentation accompanying the work we said :

" Most Holy Father :

"Remembering with a deep sense of gratitude the fatherly reception which your Holiness accorded to me in June, 1895, I venture, prostrate at your feet, to offer as a mark of homage the publication in English of Rev. P. Brandi's work on the Anglican Ordinations.

"The translation has already been published in THE AMERICAN ECCLESIASTICAL REVIEW, and is here reprinted with notes in answer to the recent letter of the Anglican Archbishops. The present edition was 7,500 copies, of which more than 6,000 copies were disposed of immediately.

"In the hope that your Holiness will kindly accept the humble offering I ask the Apostolic Blessing for myself and all those who co-operate with me in the work of THE AMERICAN ECCLESIASTICAL REVIEW.

"Prostrate, etc.,

"I am your Holiness' most humble and devoted servant and son,

"H. J. HEUSER,

"Prof. of S. Scripture in the Archiepiscopal Seminary of Philadelphia."

To this letter the Holy Father replied in terms which must gratify any true son of the Church, by according the blessing *ex corde* upon the work of THE ECCLESIASTICAL REVIEW and its incidental publications for the edification of the Church, and in an especial manner on the Editor.

We print the letter of Cardinal Rampolla with his autograph signature—giving the text of the original documents in the *Analecta*.

"TO THE REV. H. J. HEUSER,

"Prof. of S. Scripture in the Seminary of Philadelphia,

"*Rev. Father*:—The Holy Father has been presented with your letter of 18 April, and the English translation of the learned and much appreciated work of the Very Rev. P. Brandi, on the subject of Anglican Ordinations.

"This act of homage on your part has been most grateful to His Holiness, who has no doubt but that the same translation will tend widely to diffuse the declaration of the Holy See on this important subject, and to make it better understood.

"In token of His august pleasure the Sovereign Pontiff imparts from His heart the desired Apostolic Blessing upon

your work. And in a special manner He blesses you, and the Rev. P. Smith who has annoted the work.

"At the same time I desire also to express my personal gratification at your courtesy in sending me a copy of the above-mentioned translation, and rejoice to be

"With a sense of very distinct esteem for your Reverence,

"Yours most affectionately in the Lord,

M. Card. Rampolla

"*Rome, 3 May, 1897.*"

THE DECISION AGAINST ANGLICAN ORDERS.

ITS THEOLOGY IN A NUTSHELL.

I.

Why did the Holy Father decide that the ordinations of the Anglican or Episcopal Church are invalid?

For the past two years some Catholic writers of France and of Italy had maintained that the Episcopalians have true priests and true bishops and true sacraments. Other Catholic writers, while not affirming this positively, held that the question was doubtful. A small, but strong body of Episcopalians, called Ritualists, not only had adopted many Catholic ceremonies, but claimed the real priesthood and the real episcopacy for their clergy, and therefore real sacraments administered to their people.

The Holy Father had made an eloquent appeal to all Christians separated from the Holy See to return to the unity of Faith and authority under the Vicar of Christ, and he had made a special appeal to the English nation; and some leaders of the Anglican Church had begged that he would exa-

mine the question of their ordinations in the light of all the recent developments, so that his decision might be a basis of reunion.

The Holy Father accordingly selected a committee of theologians distinguished for erudition and logical acumen, and well known for their divergency of opinions on this question. Some asserted positively that Anglican ordinations are valid, and others asserted positively that they are invalid, others asserted that they are doubtfully valid, and others differed from the rest on the interpretation of previous papal decisions. These theologians had placed before them all the records of previous decisions contained in the Vatican Archives. Each wrote his opinion, with his reason for his opinion. Each received the writings of all the others. They came together for full and free discussion in twelve meetings. The acts of their meetings were laid before the Supreme Committee of Cardinals, which is presided over by the Holy Father in person, and when the vote was taken there was not one voice doubtful: all unanimously voted that Anglican ordinations are, and have been null and void, and this decision was sanctioned by the Holy Father in his historic brief of September 16, 1896, in terms of straightforward wisdom and charity.

II.

What is the reason assigned by the Holy Father for this final decision? Is it the alleged fact that Mathew Parker, through whom all the ordinations and consecrations have come to all the clergymen of the Episcopal Church for the past three hundred years, from the first days of Queen Elizabeth, was himself never consecrated a bishop, or that his consecrator, Barlow, was never consecrated a bishop?

No. The Holy Father's ground is, that the case had been previously decided by the words and acts of his predecessors, and that the reason given by his predecessors were not doubtful nor disputed facts, but the essential defect of form, and the consequent essential defect of intention in the rite of

Edward VI., which was used by Episcopalian bishops in their ordinations and consecrations.

But the Holy Father grounds his decision not only on those apodictic authorities or extrinsic reasons, but also on the intrinsic merits of the case, which he fully examines and discusses. In 1534 Henry VIII. separated the English people from the Catholic Church, and he continued to reign until 1547. All the ordinations and all the consecrations of this period were recognized at Rome as valid. Why? Because they were made by real bishops, and according to the Roman Pontifical. Edward VI. reigned from 1547 to 1553. All the ordinations from 1547 to 1550 were recognized at Rome as valid, because they also were made according to the Roman Pontifical, and by real bishops. But in 1550 not only was the Roman Missal set aside for the Communion Service, but the Roman Pontifical was set aside for the New Ordinal of Edward VI. Therefore all the ordinations and all the consecrations in the English Church from 1550 to 1553 were declared by Rome null and void.

Queen Mary, a Catholic, reigned from 1553 to 1558, and of course all the ordinations and all the consecrations made under her Catholic reign were valid as performed according to the restored Roman Pontifical. But in the restoration of Catholicity the ordinations and consecrations of the previous three years were examined and discussed at Rome, and were positively condemned as invalid.

In 1558, Queen Mary was succeeded by Queen Elizabeth, and the Roman Pontifical by the Edwardine Ordinal, and the ordinations and consecrations in the Episcopal Church since that time have been regarded as invalid. Case after case has been tried at Rome, and each ordination and each consecration has been declared invalid, and the only reason ever assigned is the present reason of the Holy Father, the defect of the essential form and of the essential intention in the Edwardine Ordinal.

This is the Holy Father's simple argument: The effect produced by a sacrament must be expressed by the outward rite. But the effect produced by the sacrament of Orders is

not expressed by the Edwardine rite of ordination or consecration. Therefore the effect of the sacrament of Orders is not produced by the Edwardine rite of ordination or consecration. In the sacrament of Baptism the effect of regeneration, of cleansing the soul, is expressed by the words: I baptize thee in the name, etc. In the sacrament of Confirmation, the effect of spiritual strengthening is expressed by the words of the bishop: I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation. In the consecration of the Host the effect is expressed by the words: This is My Body. In the sacrament of Penance the effect produced is expressed by the words: I absolve thee from thy sins. In the sacrament of Extreme Unction the effect produced is expressed by the words: By this holy unction and His most tender mercy, may the Lord forgive thee all thy delinquencies committed through thy various senses. In the sacrament of Matrimony, the effect produced is expressed by the words: I take thee for my wife,—I take thee for my husband. And in the sacrament of Orders in the Roman Pontifical and in all the Oriental rites, whether united to Rome or disunited, or even differing in doctrine for the past thousand years, in all Christian rites for the ordination of deacons and priests and for the consecration of bishops, there are some words in the form to express the effect produced by the sacrament conferred, if they do not explicitly use the term deacon or priest or bishop. There are many ceremonies in the various sacraments which are not essential; but, to express the effect of the sacrament, this is contained in all and in all is considered absolutely essential.

Now in the form of the Edwardine Ordinal there was no mention of the word deacon, or priest, or bishop. No mention even of the office or power or principal effect produced by the outward rite. What are the words of the form of the Edwardine Ordinal? I beg the strictest attention to them, for on these words all the argument hinges: "Receive the Holy Ghost and remember that thou stir up the grace of God which is in thee by the imposition of hands, for we have not received the spirit of fear but the spirit of power and

love and sobriety." In this form of ordination and consecration is there any mention of deacon, or priest, or bishop? Is there anything which shows that there is question of a deacon rather than a priest, or a priest rather than either? Is there, in these vague words, any phrase expressing even the sacrament of Orders in general? Is there one word which could not also be used for the sacrament of Confirmation? No; the arrangers of the Edwardine Ordinal purpurposely excluded every word and every rite which could express the power of a true sacrifice without which there is no true priest or true bishop. One of their *Thirty-nine* articles, the thirty-first, declares that Masses, as sacrifices for the living or the dead, are "blasphemous fables and dangerous deceits." They intended to exclude the mention of a true priesthood, especially from the form of ordination and consecration, and they did what they intended and they are understood to have done what they thus intended, and they are thus understood, not only by the Popes and the Catholic Church, but by all Christians who have been asked to recognize Anglican Orders and have all refused, and they are thus understood even by the great majority of the Anglican Church itself.

It matters not that, in the year 1662, under King Charles II., to the words "Receive the Holy Ghost" were added the words "for the office and work of a bishop." For, granting that this form is valid, the form of more than a hundred years previous was invalid, the priesthood and episcopate had become extinct, and Orders cannot be conferrred by one who is not a bishop and the remedy was invalid.

The Holy Father says those ordinations are invalid, first on account of a defect of the essential form, secondly on account of a consequent defect of the required intention. For the valid administration of a sacrament it is not necessary for the minister to have the state of grace, or faith in the sacrament, or faith in Christianity. Baptism by a Jew is recognized as valid. But it is necessary for the minister of a sacrament to have the intention of doing what is

done by the Church. And if he changes the form of the sacrament so as to exclude the essence of the sacrament, with the purpose of repelling an essential part of the sacrament, then he shows by his outward action, by which alone we judge of intentions, that he has not the intention of doing what is done by the Church. Now that is precisely what has been done by the Episcopalians; they have not used the form of the Church, they have changed the form and excluded all mention of the sacrifice of the Mass, and all mention of sacrificing priests, of a real priesthood. Therefore they have not the intention of doing what is done by the Church.

The plain reasoning therefore which urged the Holy Father to decide that the Anglican ordinations are invalid—null and void—is, that there is in the Edwardine ordination an essential defect of form and a consequent essential defect of the required intention. How explain the divergencies of opinions of Catholic scholars on this question? They had been insufficiently acquainted with the Pontifical documents, says the Holy Father.

Even if the Episcopalians had Orders, would they therefore have the Apostolic succession? No; jurisdiction also is necessary, and this requires union with the centre of jurisdiction.

May the frank words of the faithful Guardian of the deposit of the whole revealed Truth arouse all from dreams of rest for mind or heart outside the one, holy, Catholic and Apostolic Church, which certainly cannot exist where there is no true priest or bishop.

THE HOLY SEE AND THE "FACULTAS SANANDI IN RADICE" IN THE UNITED STATES.

The discussion provoked in the REVIEW regarding the right of our Bishops to apply the *sanatio in radice* in cases of marriages invalid by reason of the impediment of *disparitas cultus*, has had the effect of shedding definite light upon a question upon which a number of the best informed mem-

bers of the Hierarchy in the States differed. Two of the writers in the REVIEW who questioned the subject were Archbishops, and Fr. Sabetti, our leading moral theologian found himself in disagreement with their arguments on several points, so that the matter called for some higher pronouncement.

In the meantime we receive through the courtesy of His Grace, the Archbishop of Cincinnati, two documents hitherto unpublished, which plainly show the mind of the Holy See on the subject.

The first of these is the case of an attempted marriage between an unbaptized man and a Catholic woman performed before a civil magistrate. They agree to retain their respective rights of faith in regard to future children in this way: that the boys are to follow the father, whilst the girls are to be baptized in the faith of the mother. Later on the woman realizing the invalidity of her marriage and seeing what injury would come to her offspring, unbaptized and trained in the faithless convictions of their otherwise kindly disposed father, is anxious to have the marriage revalidated and to comply with the precepts of the Church. But the husband refuses to agree to the usual conditions of having all the children baptized and raised in the Catholic faith; on the other hand, the woman has not the heart to leave him, as he is a faithful and affectionate breadwinner.

What is the woman to do?

The Holy See answers that the *sanatio in radice* is to be applied, if the woman is seriously disposed to do her best to bring about the fulfillment of the conditions required by the Church for the salvation of all parties. In all other respects the confessor acts as he would in the case of penitents calling for absolution from a grave sin, and as a public minister he furthermore observes those cautions which prevent the validity of the contract being in future questioned.

Must the bishop in such case have recourse to Rome? It appears not. The second document given below makes this sufficiently clear, for the answer of the S. Congregation to the question whether the Archbishop did right in interpret-

ing the faculties given him as covering the case, is: As it was a case of necessity, and since the matrimonial consent perdured, the faculty was properly used, provided the obligations which the mother owes to her offspring were made sufficiently clear to her.

The second part refers to the case of an attempted marriage with a Jew. Here the application for the *sanatio in radice* must be made in each case to the Holy See.

In the following documents the true names of the parties concerned are suppressed.

I.

PROTOCOLLO NO. 2528.

Beatissime Pater,

Ad pedes Sanctitatis Vestrae humiliter provolutus expono: Dionysius (non baptizatus) tribus annis elapsis matrimonium contraxit cum Maria Josepha (catholica) coram magistratu civili. Pars acatholica omnino renuit consentire conditionibus ab Ecclesia requisitis in matrimoniis mixtis, praesertim relate ad baptisma et catholicam prolis educationem, quamvis uxori liberum sit facere quid vellet relate ad puellarum educationem. Huic conditioni ante matrimonium Maria Josepha consensit. Nunc eam poenitet id fecisse; attamen quum vir sit bonus paterfamilias et optimus provisor pro prole, haud sperandum se virum derelicturam. Quare ad validandum matrimonium et prolem legitimandam et pro bono spirituali matris et filiorum rogo cum *sanatione in radice* dispensatio *disparitatis cultus* concedatur, quum vir renuat dare consensum, et mulier sciat suum matrimonium esse invalidum.

† GULIELMUS HENRICUS, *Archiepus Cincinnaten.*

RESPONSUM.

Feria VI., die 3 Iunii, 1892.

SSmus D. N. Leo divina providentia PP. XIII. in audientia r. p. d. Adsessori S. O. impertita, attentis peculiaribus circumstantiis in casu concurrentibus et indubiis resipiscentiae signis Oratricis catholicae, Mariae Josephae

benigne remisit preces prudenti arbitrio et conscientiae r. p. d. Ordinarii Cincinnaten. ut, quatenus utraque pars in consensu de praesenti perseveret, sanare valeat in radice matrimonium initum ab ipsa catholica Maria Josepha cum acatholico non-baptizato, dummodo Oratrix spondeat serio se curaturam totis viribus educationem totius prolis in religione catholica, et dummodo perseveret partium consensus. Ipse vero Ordinarius in hoc sibi commisso munere explendo declaret se agere nomine Sanctitatis Suae et tamquam ab Apostolica Sede specialiter delegatum. Serio moneat Oratricem de gravissimo patrato scelere ; *salutares poenitentias ei imponat*, a censuris absolvat, simulque declaret ob praesentem dispensationis gratiam a se acceptatam matrimonium fieri validum, legitimum et indissolubile iure divino, et prolem susceptam et suscipiendam legitimam habendam esse. Oratrici etiam gravissime imponat ac declaret obligationem, qua semper tenetur curandi pro viribus conversionem viri ad catholicam fidem et prolis utriusque sexus tam natae quam nasciturae in catholica religione educationem.—Cum autem de matrimonii validitate in foro externo constare debeat, idem Ordinarius nomen cum consueta personali indicatione tam mulieris quam viri in Regestis describi iubeat, simulque autographum documentum praesentis concessionis, communicationis, acceptationis, absolutionis et declarationum Oratricis ut supra facturam servetur in Curia Cincinnaten. et exemplar authenticum eidem Oratrici sedulo custodiendum tradatur. Contrariis non obstantibus.

J. MANICI, *S. R. et U. I. Notarius.*

L. S.

II.

PROTOCOLLO NO. 2528.

Romae, 20 Iunii, 1892.

Illme et Rme Domine,

Amplitudo Tua literis datis die 24 superioris mensis aprilis sanationem in radice expetebat matrimonii contracti ab Maria Josepha catholica cum Petro Dionysio non baptizato, nec non matrimonii contracti a Maria N. cum quodam Henrico M.

pariter non baptizato. Rescriptum S. Officii quoad sanationem matrimonii Mariae Josephae iam paucos ante dies ad te misi, nunc vero heic adnexum mitto rescriptum eiusdem Supremi Tribunalis circa sanationem alterius matrimonii supra memorati. Tibi autem ex parte eiusdem S. Officii summopere commendandum habeo ut velis omni sollicitudine adniti quo proles in catholica religione educetur. Iisdem vero literis Amplitudo Tua duo proponebat dubia: primum erat utrum recta fuerit dispensatio a te aliquando concessa cum *sanatione in radice* circa matrimonia nulla ex impedimento *disparitatis cultus* cum pars non baptizata renueret satisfacere conditionibus de educatione prolis, etc., dum pars catholica promitteret se, in quantum fieri posset, curaturam ut filii filiaeque baptizarentur et in religione catholica educarentur.

Alterum dubium erat num non obstante speciali clausula de iudaeis in facultatibus quas habes, recte dispensaveris nonnunquam cum mulieribus catholicis ut inire possent matrimonium cum iudaeis, qui cupientes huiusmodi nuptias contrahere, in scriptis Iudaismo nuntiaverint.

Haec dubia delata pariter fuerunt solvenda ad Supremum Tribunal Sancti Officii, et illi Emi Patres Inquisitores Generales in Congregatione feriae V. loco IV., die 2 vertentis mensis iunii, sequentes dederunt resolutiones a Summo Pontifice adprobatas: Ad I. *Quatenus urgeret necessitas, consensus perseveraret, et impositum fuerit matri onus baptismi et educationis prolis totis viribus curandae potuisse uti facultatibus.*

Ad II. Quod ad praeteritum, *supplicandum SSmo pro sanatione in radice*, quatenus opus sit (quibus precibus Summus Pontifex annuit). Quod ad futurum, recurrat (Ordinarius) in singulis casibus, expositis omnibus circumstantiis.

Haec tibi erant per me significanda: interim omnia fausta felicia Tibi a Domino precor,

Amplitudinis Tuae

Addictissimus Servus,

M. *Card.* LEDOCHOWSKI, *Praefectus.*

✠ IGNATIUS *Archiep.* TAMIATHEN, *Secretarius.*

Dno. Gulielmo Elder, Archiepiscopo Cincinnaten.

CASUS DE RESTITUTIONE.

Qu. Is a stockholder in a bank bound to bear his share of the indebtedness of the bank toward the depositors, and thus sacrifice his goods and property when all the other stockholders make over their property to others in order to secure them from levy?

In case he is bound to sacrifice his goods and satisfy the creditors or depositors of the bank (though the other stockholders have feigned transfers), is the confessor bound to so notify him when no mention whatever is made by the penitent of the fact that he has done as the other stockholders did, which is well known to the confessor; and can the confessor presume him to be in good faith, and so leave him unquestioned, as the confessor has every reason to believe that no good would come of the notification?

Resp. Prescinding from the enactments of civil law respecting the obligations of individual bank stockholders, and keeping within the details given in the above statement, our answer to the first question must necessarily be in the affirmative. For, in other words, the question comes to this: Whether one member of a business concern be bound to pay his share of joint indebtedness, notwithstanding delinquency on the part of the other members. Now among the exemptions recognized and approved by theologians in matters of this nature, it cannot be found that the dishonesty or chicanery of some is ever a legitimate excuse for others for evading their just obligations. The difficulty may be solved therefore by application of an elementary principle of business, as well as morality, that a shareholder can no more refuse his share of the losses than he can be deprived of his profits.

In regard to the second question, the doctrine is not less clear and binding. When a penitent is in ignorance or error concerning an obligation of fundamental importance, and especially where it affects the property of others, it is the duty of the confessor to dispel the ignorance and to correct the error. Of course great prudence is required in the discharge of this duty, but the duty exists. And when theologians speak of cases in which a confessor may leave his

penitent in good faith, and not question him in regard to obligations of this kind, they do so moved simply in consideration of the danger that greater moral harm may be done, and that prudence in the exercise of their ministry suggests at the time limitation of the duties to be imposed; it often happens that an abstract obligation is impossible of fulfillment, and its knowledge can only add to the injury arising from its non-fulfillment.

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SPONSORS AT CONFIRMATION.

Qu. In your Manual of Ceremonies for the Administration of the Sacrament of Confirmation (page 28), it is said that *in many places there is only one man and one woman acting respectively as sponsors for all the men and women to be confirmed;* whereas it is the practice of the Church in Catholic countries to have individual sponsors for each person, and of the same sex as the one to be confirmed. Is this matter of having one or two sponsors for the entire body of the *confirmandi* optional, or is it only permitted where individual sponsors cannot be obtained for all?

Resp. No; the matter is not optional. Each *confirmandus* and each *confirmanda* are to have their respective sponsors. The Second Plenary Council of Baltimore is quite explicit on the subject: "Confirmati vero habebunt *Patrinos singuli singulos*, nec tamen foeminis mares, nec maribus foeminae Patrini officium praestabunt" (n. 253). The Fathers of the Council believed that the Bishops should do their utmost to introduce this custom into the American churches, as elsewhere; but some of the prelates appeared to think it needless that a special canon should be formulated to express this view, and, in deference to their judgment, the clause was at first omitted. The S. Congregation, however, in a separate instruction pointed out the necessity of conforming to the ancient usage in this matter, and desired the original clause concerning it to be inserted in the Canons of the Council. Accordingly we read: "Episcopi nullum non movebunt

lapidem ut disciplina hujusmodi, jam in nonnullis harum Provinciarum Dioecesibus invecta, ubique introducatur." Only where it is impossible to have a sponsor for each individual to be confirmed is the alternative of *at least two men* as sponsors for the boys, and *two women* as sponsors for the girls, admissible: "Quod si hoc fieri omnino nequeat, saltem duo pro pueris Patrini, et duae pro puellis Matrinae adhibeantur." (Conc. Plen. Balt. Secundum, Tit. V., cap. iii., n. 253.)

THE WEARING OF THE FIVE SCAPULARS.

Qu. Some years ago it was stated, semi-officially, that persons invested in the five scapulars could not renew these when worn out, but that they had to put on simply the scapular of Mt. Carmel. Is this correct, and if so, why was the change made?

Resp. The five scapulars can be worn and renewed, as heretofore, by all those who have been properly invested in them. This is clear from the numerous decrees on the subject, and from the latest editions of the Raccolta.

There is, however, this much truth in the above statement, that numerous persons actually wearing the five scapulars, are not *validly invested* in them owing to a defect in the making of the scapulars in which they were invested. It is required that the five scapulars be *five distinct* pieces of cloth, (not one or two or three pieces of five different colors, sewed together, as are frequently used), fastened at the top and pending from red woolen cords.

Nevertheless, all those who had received such defective scapulars before 20 July, 1884, are validly invested, because Leo XIII., by rescript of the above date, declared a general *sanatio* of all previous investments defective in some way, provided they were made *bona fide*.

Those who have been invested with defective scapulars since then, have reason to doubt the validity of their investiture and the S. Congregation when asked what was to be done in these cases, answered: Let the Bishop of the Diocese

apply for a *sanatio.* (S. R. C., 17 July, 1891.) This is perfectly reasonable. The requirements for valid investiture in the five scapulars were made known to the Bishops through the ordinary channels of liturgical publications. (We have frequently treated the matter in THE ECCLESIASTICAL REVIEW and published all the documents relative to the subject.) All past errors were righted by a general *sanatio.* If the conditions upon which participation is sought in the spiritual benefits of a religious community such as is represented by each of the scapulars are not complied with, people cannot gain the privileges, and the fault goes where it belongs.

Hence, where a *sanatio* is not obtained persons who have been invested with a wrong sort of scapular, will have to be invested anew.

We would also mention here that the blessing of the white scapular, which had to be renewed each time the scapular was renewed, is no longer requisite. (AM. ECCL. REVIEW, Vol. XIV., Feb., p. 167.) For further light on the subject see AM. ECCL. REVIEW, Vol. VII., Dec., 1892, p. 451, and the preceding volumes.

THE OBLIGATION TO HEAR MASS.

Qu.—In the May REVIEW you give an interesting conference under the above title. It suggests the query, "When was this obligation to hear Mass on Sundays imposed on the faithful?" Some of the anchorites of the first ages of the Church have been canonized, although it seems that for years they never heard Mass. What explanation would you give in the matter?

P. A. B.

Resp.—At the time when the Apostolic Church was established there existed the divine precept of sanctifying the Sabbath (Exod. xx., and Deut. v.), the detailed observance of which was regulated by the Jewish Synagogue. This obligation was understood to retain its force under the same sanction which retained the Mosaic and other Old Testa-

ment Books as the Inspired Word of God. The change from the Jewish Sabbath (Saturday) to the first day of the week, as marking the Resurrection of Christ, did not affect the *obligation* itself of observing the Lord's day, but was regarded as indicating the fulfillment of the ancient figure. In the same way the substitution of the Eucharistic Sacrifice for the Paschal and Sabbatical sacrifices influenced the liturgical form of the Apostolic worship. Thus the early Christians, most of whom were, like the Apostles themselves, converts from Judaism, required no *special* precept to attend the Sabbath-service. Apart from the third of the Ten Commandments, they deemed it the highest privilege on earth to assist at Mass, whenever possible, but especially on Sundays. When the general persecutions made an organized liturgical service impossible, the Christians regarded themselves in the same position as the Jews during captivity ; and if we remember the historical origin of the anchorite and monastic system, it will appear that the observance of a formal precept of the Church was as impossible as it is to-day to the Catholic traveller in Tibeth and Tartary, or to the sailor on the Atlantic.

Thus a *formal* precept, apart from the Ten Commandments, did not exist for several centuries, because there was no necessity for it, since the faithful observed the practice of attending divine service on Sundays as self-understood unless persecution and local circumstances made it impossible. Only when the spirit of heterodoxy and indifference found access among the flock, and it became evident that a (penal) law was required to keep the people faithful to the worship of God, was the precept of the Church introduced binding under pain of censure. According to Benedict XIV., the ancient Canon Law made attendance at the *parish*-Mass obligatory ; this was of course in places where the Church had been perfectly organized. Later on, with the spread of the missionary spirit, the precept exacted simply attendance at Mass in any Church.

Whilst the obligation of observing the Sabbath thus gradually developed into a precept of hearing Mass, binding on

the conscience of the faithful and promulgated by the local ecclesiastical authorities, the present law as formulated in our catechism is of comparatively recent date, and was first introduced in the catechism of Bl. P. Canisius, S. J., whence it found its way into other religious instruction-books, as a brief compend of a universally recognized divine law.

In this respect the formal origin of the *first* precept of the Church is analogous to that of our *fifth* and *sixth* precepts. In the Catechisms of Continental Europe there are but *five* precepts of the Church, whereas in the United States and England (missionary countries) the obligation to contribute to the support of our pastors, and the restriction regarding the celebration of the marriage rite are added. In countries where the civil government, recognizing the Catholic religion as that of the land, supports the clergy out of the general taxes, and restricts the marriage license within the laws prescribed by the Church, these precepts are unnecessary, and therefore do not exist.

BOOK REVIEW.

I. DE JURE ET JUSTITIA ET DE CONTRACTIBUS. Pp. 412. II. DE VIRTUTIBUS IN GENERE—DE VIRTUTIBUS THEOLOGICIS—DE VIRTUTIBUS CARDINALIBUS. Pp. 525. Tractatus ad usum Alumnorum Seminarii Archiepiscopalis Mechliniensis.—Mechliniae: H. Dessain. 1896.

Belgium has been recognized for generations as the country which furnishes not only the most successful Catholic missionaries, but also the best teachers, and this particularly in the science of practical theology. The early history of the Church in the United States bears ample testimony to this fact, and even to-day the number of prominent Belgians in the Episcopate and the professorial chairs of the Seminaries is altogether out of proportion to the combined native and foreign population. The primatial See of Mechlin, in organizing years ago a theological Academy, afterwards affiliated to the University of Louvain, has exercised a marked influence upon the direction of studies even in the Seminaries outside of its ecclesiastic province, and one of the evidences of its activity is the issue of the theological text-books such as these before us.

They are characterized, to use the words of Cardinal Goossens in his introduction to the volume "De Virtutibus," by soundness of doctrine, solid erudition, and clearness of exposition and proof. Though this is giving high praise to a theological text-book, we might add to it by directing attention to the excellent system followed in the Tracts before us. The matter is disposed in the form of questions and answers, which method facilitates the analysis of the principal subjects, and gives the student a sort of concrete view of the chief topics which is ordinarily lost sight of in the purely scientific division. Thus in the chapter *De Fide*, after explaining the material and formal object of faith, its characteristics and necessity, the author takes up the question "De peccatis fidei oppositis." Here he treats first the general and specific forms of infidelity, then the nature of heresy with its incidental effects and the

corresponding obligations flowing therefrom. This might be supposed to cover the main categories of opposition to faith and religion. But the author seizes upon a specific form of hostility to faith which, though practically included in the principle of infidelity, does not so appear to the ordinary mind—because it retains the name and semblance of the true faith, while minimizing the actual value of its terms and obligations. This is Liberalism so-called, and to its exposition the author devotes a distinct chapter of some seven or eight pages.

We are not here mooting the question of how far the European Liberalism formally condemned by the Church has been transplanted and is actually exercising its influence in America. It is a delicate question, and one which has been largely misused to arouse personal odium. But there are certain fixed principles by which we can test the existence and also the approach of some mental and moral diseases that are not wholly new. Liberalism is indeed as our author states, a modern form of religious corruption, and, like the influenza, it diffuses itself quickly over land and water. "Liberalismus primaria nostrae aetatis scelerum sit scaturigo, ejusque et Religioni et statui perniciosissimi errores animas plurimorum etiam catholicorum ubique invaserint ac quotidie invadadant," etc. Hence, we must study it, analyze it, and face it with definite remedies where prophylactics have not been of avail. Among the authors who treat of the matter we count the best in the modern theological arena—not to speak of Leo XIII. in his Encyclical *Libertas*—we have Palmieri-Ballerini, Aertneys, Villada, and of our own American University, Dr. Bouquillon, in his *Theologia fundamentalis*. The opinions of these men are of value as furnishing a gauge by which we can measure the facts and phenomena of the religious and social life around us. Men may differ about facts and phenomena, since appearances often impress them as realities; but sagacious and thoughtful men do not habitually err in this respect, and they find that there are certain touchstone principles which make the distinction between reality and imagination quite clear in at least some instances, and in such wise as to reveal the existence of an evil tendency with the same certainty which we derive from a complete series of facts known and proven.

This the author of the Mechlin Tract makes clear by the manner of his questions, in which we find an analysis of liberalism in its *radical*, *moderate*, and what is called *Catholic* expression. Whilst in all three cases the main point of discussion turns about the relation

of Church and State, the Catholic liberalism differs apparently from the other defenders of State superiority in this that it admits the theoretical subordination of the State to the Church. "*Ex natura rei*," it argues, "debet Status simpliciter subordinari Ecclesiae (quod *catholicum* est); *in hypothesi* tamen generali seu presentis aetatis, perspectis progressibus et hominum conditione, non amplius expedit illam subordinationem proclamare, sed expetenda atque adprobanda sunt utriusque societatis separatio et libertates sic dictae modernae exinde profluentes," etc. There is, indeed, a considerable difference in the application to be made of this principle. In America we have the Christian principle recognized in public life, and so far there is at least a partial union of Church and State, because the basis of civil virtue, the Christian oath as a test of honesty and fidelity in public functions, the protection accorded to established forms of Christian worship and discipline, all point to the practical recognition of the principle that religion may justly unite with civil administration so as to influence and even control its acts, and that the separation of religion (which in its most *perfect* and *complete* form is represented by the Church of Christ) from civil rule is no more desirable than the separation of religious motives from the business-man's habitual activity. As a rule the question of separate Church and State is misunderstood by Americans, because they judge it from certain historical facts which present an abnormal view of the principle involved. However this is not the place to discuss the matter beyond pointing out the propriety of such questions being thoroughly dealt with in our theological text-books, for the tendency is everywhere toward worship of state-rule as a supreme representative of temporal government.

The other Tractatus (De Jure et Justitia, etc.) are modelled on the same plan, and equally exhaustive. It must be remarked, however, that in the application of the moral and ecclesiastical law to the enactments of civil jurisprudence, reference is habitually made to the *Code Napoléon*, which still obtains in Belgium, apart from the modifications introduced by later legislation, notably the Constitution of 1831. With these limitations, the Mechlin Tractatus present an excellent series of class books, and their use will unquestionably contribute to the improvement of the general system of theological teaching wherever they are introduced. The method of marginal notes which the publishers have adopted to locate the elemental factors of the topics treated greatly enhances the practical worth of the text.

PASTORAL THEOLOGY. By. Rev. William Stang, D.D., Vice-Rector of the American College, Louvain; Prof. of Pastoral Theology at the same College. Second, Revised and Enlarged Edition.—New York, Cincinnati, Chicago: Benziger Bros. 1897. Pp. 336. Pr. $1.50.

When, less than a year ago, Dr. Stang's Pastoral Theology made its first appearance, it was evident that the work would secure a ready welcome among the clergy of the United States. Its practical aim and method, its comprehensiveness, popularity of style, and, above all, the actual need of such a manual for our students of theology, opened the way to its favorable reception, and with that a progressive movement towards the creation of an improved literature in this particular field of study. With the aid of a publisher keenly alive to these facts, the author has given us a second edition, which is a vast improvement on the excellent material contained in the first issue of the work. The literary chisel has here and there softened the outlines, cutting away redundancies, supplying additional useful material, such as the chapter on Church Music, completing various portions by fresh, practical suggestions, and correcting minor errors such as often find their way into a newly constructed design.

To these improvements must be added, as deserving special credit, the much more convenient form and size as well as the greatly reduced price which we owe to the practical sense and experience of the publishing firm. In its present edition the book has every claim to be a recognized text for theological students and a safe and practical guide for the ministry.

NOVA ET VETERA; Informal Meditations for times of spiritual dryness. By George Tyrrell, S.J.—Longmans, Green & Co.: London, New York and Bombay. 1897. Pp. 415. Pr $2.00.

This should prove a very popular meditation book, inasmuch as it is specially designed to help the soul in time of spiritual dryness, which is in some sense the prevailing condition with persons who have any conscious religious aim without a high degree of perfection.

Father Tyrrell's treasury contains old weapons and devices, such as have been fashioned from the material of truth from the beginning; but he puts, to use his own words, "a new edge to truths

and truisms blunted by use." There is a keenness to his steel which arises from the originality of his method, or rather from his individuality, because he does not follow any of the popular forms of systematic meditation. Many souls not trained to scholastic habits, or if so trained, subject at times to a sense of mental lassitude arising out of routine, will readily seize and swing themselves upward upon odd thoughts stimulating the flight of the intellect where the logic of severer reason leaves them trotting wearily along. Indeed that which arouses the spontaneous movement of the soul accomplishes often in a single bound what the steady dictation of the will takes long years to do; but of course such is not the ordinary way, since the march to perfection cannot be accomplished by continuous leaps, there being a cross on our backs.

"And how am I to use this book? In what order shall I take the meditations?" "In any order whatever," says the author. It is designed for those principally who feel too tired to make a daily repetition of self-sacrifice by coercing their faculties into a set groove of reflection and action. There are three hundred and thirty themes—briefly, reflections upon so many topics of great interest to men and women who value their lives. There is nothing tiresome about the book to any moderately serious mind.

NEW AMERICAN SUPPLEMENT TO THE LATEST EDITION OF THE ENCYLOPÆDIA BRITANNICA, Edited by Day Otis Kellogg, D. D., in Five Volumes 4to. The Werner Company: New York and Chicago, 1897. Pr. $20.

A GUIDE TO SYSTEMATIC READINGS in the Encyclopædia Britannica. New Revised Edition. By James Baldwin, Ph.D. The same publishers.

Only in a restricted sense is it true that ours is the age of dictionaries and cyclopædias. Five hundred and more years ago the Chinese had their famed *Yung-lo-ta-tien* summing up in its twenty-two thousand eight hundred and seventy-seven books—not to mention the sixty books of indexes—all the lore of the Celestials—classical, historical, scientific, literary. Let us not contemn this vast bookish array, seeing that it represented the conjoint toil of two thousand scholarly compilers. Probably the learned world has not suffered irretrievable loss by the perishing of this colossal monu-

ment any more than it did by the crumbling away of the earlier foundation, the *Tai-ping-yu-lan*, which had been constructed as early as the year 983 in the more modest proportions of one thousand books, by the order of the second Emperor of the Lung dynasty.

The visitor to the British Museum may this day consult, if he know how, the *Tu-shu-tseih-ch'ing* in ten thousand books arranged for the sake of compactness in five thousand and twenty volumes apart from the trifling addition of twenty volumes of an index. These huge magazines of Oriental learning show how diligently our antipodal neighbors were building and repairing their cyclopædias long before the present book-congested century. Those who know nothing of Pliny's *Natural History* but its title are not aware that it is a veritable cyclopædia, the most venerable, too, for there is no senior now extant—covering vastly larger ranges of knowledge than its name indicates. Then there were the *Etymologiarum libri XX.* written by St. Isidore of Seville (600–630), the *De Universo* of Hrabanus Maurus, the *Bibliotheca Mundi* of St. Vincent of Beauvais. These cyclopedic stores would not of course stand the searching scrutiny of modern criticism, yet they were compilations truly wonderful for the age in which they were written and deserved the high respect they enjoyed in their day and long after, carrying over as they did to mediæval and to modern times the aggregate of what the ancients knew in every department of knowledge.

Western cyclopædias have not developed into the gigantic proportions in which they have existed in China, still the Germans of this and the last generation can boast of their *Universal-Lexicon* in sixty-four volumes, their *Allgemeine Encyklopädie* in one hundred and sixty volumes, to say nothing of Meyer's *Grosse Conversations-Lexicon* in fifty-two, *Pierer's Universal-Lexicon* in thirty-four, and Ersch and Gruber in one hundred and fifty volumes. The French also have shown some enterprise in the building of colossal works of reference. Passing by the famous, or rather infamous, *Encyclopédie* of revolutionary notoriety, whose two-score quartos D'Alambert, Diderot and Voltaire did so much to swell—a work since replaced by the *Grand Dictionaire Universelle du XIX. Siécle*—the French language is enriched by the two hundred and one volumes of the *Encyclopédie Methodique*, the thirty-six volumes of the *Encyclopédie Moderne*, besides the immense array of cyclopedic dictionaries edited by the Abbé Migne.

Glancing over the stores of compacted learning furnished us by our mother English, every frequenter of great libraries remembers the large shelf-space given to the many quartos comprised in *Dr. Rees' Cyclopedia*, and may perhaps have turned over some of the thirty volumes of the *Metropolitan*. Many quaint and curious fragments of forgotten lore may be gathered from the *Penny*, afterwards the *English Cyclopedia*.

Works such as these are of course looked upon by adepts in the newer learning as rather curiosities of a by-gone age, and are accordingly given the place in the library counterparted in the museum by the bones of the Pterodactyl, Ichthyosaurus, and other gigantic fossils of prehistoric times. No one would think of recurring for information to these antiquated stores, for now every science and every art has its special cyclopedia, and the general reader may choose his own favorite source of reference amongst the new Chambers', Johnson's, Zell's, the National, International, American, and last, but not least, the Britannica.

Everybody knows something of the evolution of the Encyclopædia Britannica. Grafted, it is not certain just upon what stock, a century and a quarter ago, the work has developed from its three-quarter form—in which form it was given to the world by a "society of gentlemen in Scotland, printed in Edinburgh by A. Bell and C. Macfarquhar, and sold by Colin Macfarquhar at his printing office in Nicholson street" in 1771—developed, I say, from these small beginnings to the stately proportions in which it now stands in its present ninth edition, arranged in twenty-five quartos, in which twenty-two thousand pages are devoted to much beyond sixteen thousand separate articles.

Everybody, too, is familiar with the general plan on which the *Britannica* is constructed—the so-called library—as distinguished from the topical or dictionary plan—the plan in which details of information are grouped around the central subjects to which they logically or historically belong. It is this centralizing in the *Britannica* of the material which in other cyclopædias is parcelled out into diverse articles that has subjected the work to two diametrically opposite opinions. Some look upon the very extended articles on science, art, literature, history as too full of compacted detail to serve the purpose for which one is wont to consult such a work, and yet insufficiently developed to answer as independent treatises on their respective themes. The articles say, for instance, on mathematical subjects are beyond the capacity of the unproficient con

sulter and yet not ample enough for the proficient. The former would naturally go for information to ordinary text-books, the latter to more advanced monographs. Were the information gathered into the lengthy treatises of the *Britannica* divided up into many subordinate articles the practical usefulness of the work would, it is claimed, be enhanced.

Others, on the other hand, base their strongest eulogy of the work precisely on its library feature. To them the focusing in central points of the scattered rays seems to illumine the whole area of knowledge. What inconvenience there is in the system is compensated for by the possession of facts and truths in their historical and logical relations, and is mitigated by the help of the general and the special indexes.

These, it is plain, are two extreme opinions. One need not commit himself to either, but conceding the measure of justice there is on both sides, may follow the safer middle in which here as elsewhere the truth seems to lie. There are, it should be allowed, some marked advantages as well as some serious disadvantages in the plan on which the *Britannica* is constructed. But whatever judgment readers who have occasion to consult the work may have formed, all will allow that it admits of improvement.

Apart from the merits or demerits arising from its plan, there are certain lacunæ in the work, some of which are inseparable from all works of its kind, others are inherent in its peculiar scope and method. When it is remembered that the first volume of the ninth revised edition appeared in 1875 and the last in 1889, it will be seen that much of the material in the latest form of the work is old by almost a score of years. In this lapse of time discovery, invention, above all the physical sciences have made no small progress, so that articles treating of these subjects require revision to bring them up to the present advanced state of knowledge. A special gap that every one finds in the *Britannica* is its exclusion of the biography of living personages. There is something of course to be said in favor of such exclusion, but on the other hand the reading world clamors to be made acquainted with the celebrities in its midst, and naturally looks to the latest cyclopædia or to supplemental annals for such information.

These deficiencies—inevitable in a work of its kind—are trifling in comparison with the positive blemish that has been indelibly stamped on the *Britannica*, its injustice, namely, to subjects connected with the Catholic religion. What mental attitude the

founders and revisers of the work held towards the Catholic Church we know not; but the inference seems unavoidable that they took no pains that the history, doctrine and practice of Catholicism should be presented truly and adequately. Catholic contributors to the *Britannica* are conspicuous chiefly by their absence. It is true some of the scientific articles have come from Catholic sources, the papers, for instance, on the Ape, Reptile, Skeleton, etc., are from the pen of Prof. Mivart; but the exposition of distinctly Catholic subjects was entrusted to non-Catholic or to anti-Catholic writers—with the result so painfully evident to every properly informed reader of the respective contributions. What is here said of the source and spirit of articles on doctrinal subjects is likewise true of whatever in the encyclopædia touches on the history of the Catholic Church.

Why, it may fairly be asked, was, for example, the subject "Jesuits" entrusted to the pen of the Rev. Dr. Littledale? Did the author of the "Fifty Plain Reasons for not joining the Church of Rome" possess the mental endowments necessary to exhibit the meaning, the purpose, spirit and historical development of the Society of Jesus? The best answer to the query will be found in the article itself.

A consequence of this assigning of articles on Catholic subjects to non- and anti-Catholic authors is apparent not only in the misstatements and false inferences, the *suggestio falsi* injected by such writers into their work, but likewise in the *suppressio veri* which is often as misleading. Take, for instance, the subject "Missions." The first impression caught from the article is that it comes from the pen of a well-meaning though somewhat prejudiced writer. A little study, however, will show the incompleteness, the one-sidedness of Dr. Maclear's information and his almost total ignorance of Catholic missions. For a justification of this charge the reader is referred to a critique of the article in the *Dublin Review* for July, 1884.

Attention has here been called to some of the *lacunæ* in the matter and to the injustice in the spirit of the *Britannica* with a view to showing the character of the recently issued *Supplement*, in which many of the deficiencies of the main work have been filled out, and marked regard has been shown for the religious rights of Catholics.

The title sufficiently indicates the lines on which the *Supplement* is an improvement on the original. The *Supplement* in the first place is *new* in a double sense. First it brings its sub-

jects up to the most recent state of information, by extending the original articles, especially those treating of invention, the arts, literature, politics, history, discovery, geography, and the physical sciences. Secondly it introduces many entirely *new* topics born of recent discovery and invention or of the growing differentiation of knowledge. Thus, for instance, we find here articles on the *Kineto-Phonograph*, *Roëntgen-Rays*, as well as on a number of subjects related particularly to *Biology* and the *New Psychology*. An improvement, moreover, in this connection, not unwelcome to the general reader is apparent in some of the *Britannica's* erudite articles of timely interest, which in the Supplement are presented with less technicality and in a style more comprehensible to the non-professional mind.

The Supplement, moreover, is *American*. The very widely circulated American Reprint of the ninth edition did not a little in the way of supplying the *Britannica* with subjects of specially American interest, but in this respect the present Supplement supplements such Supplements. Outside of many topics of more technical character, the general reader will find fresh material in the genial article on *Americanisms*, in *American Literature*, *Education* and *Schools* in the United States, *Newspapers in the United States*, *Electricity*, etc.

The principal value, however, of the present work lies in that feature of its *supplemental* character which concerns the biography of living celebrities. Few names of persons prominent in the world of contemporary art, science, literature or politics are, so far as the present writer has been able to note, omitted. In this respect there is a very fair recognition of Catholic claims. One finds here the names of Carroll, England, Spalding, the Kendricks, Hughes—the honored of generations past, as well as of Satolli, Martinelli and the prominent members of our present Catholic Hierarchy. Catholic names famed in contemporary literature such as Allies, Lilly, George P. Lathrop, Richard M. Johnston are also represented.

And this brings before us the supplemental element of main importance to those for whom we are writing. The articles on subjects expressly Catholic have been prepared by Catholic authors—by at least three writers of recognized authority in the Church in this couutry. This has safeguarded the truth and the ordinary rights of Catholics in as far as those subjects are concerned. In subjects of a mixed character, though written by non-Catholic writers, justice is also shown to Catholic activity and opinion. This is the case as far as we have noticed in the various articles on schools

and education. It could hardly be expected, of course, that subjects wherein Catholic interests are somehow involved a work of this kind should be entirely free from exhibition of all religious prejudice. We are so used to such manifestations in every variety of printed product that it would astonish us not to find some trace thereof in an encyclopædia. That there is evidences of such bias for instance in the article before us on "Canada" is nothing surprising. On the whole, however, the supplement is singularly broad in such matters, and is in this respect in happy contrast with the Britannica proper.

Apropos of the reference made above to the educational articles, attention might here be called to the list of Roman Catholic institutions in the article on Theological Education. (Vol. v. p. 2892.) The list is very defective. It omits Boston (Brighton), Brooklyn, Buffalo, Cincinnati and other Seminaries. The number of theological institutions is quoted as eighteen, with twelve hundred and sixty students. The article on "Schools" in the same volume quotes one hundred and five such "Seminaries" with an attendance of three thousand six hundred and three students. The latter figures are correct for the date to which they are assigned as answering, viz, 1895.

One other supplemental element of the present work should not be passed over—its character as a path-finder to the *Britannica*. A series of cross-references running throughout the Supplement unlocks the vast aggregate of detailed information compacted into the many lengthy treatises of the main work.

From this feature as well as from the others that have been signalized in the present paper, the reader is in a position to discern in what sense the work at hand is supplementary. It is not strictly a revision. It does not pretend to eliminate errors from the *Britannica*, but simply to supply fuller, more timely and more accessible information—to be an appendix to the main work. In this respect it will be found by those who already possess the *Britannica*, of genuine service.

There is good authority for the statement that fifty thousand sets of the authorized edition and seven hundred thousand sets of the American Reprint of the Britannica have been sold in this country. Of this large number a goodly percentage is to be found in the libraries of Catholic educational institutions and of the Catholic clergy. How many, especially of the latter, regretted the purchase when close familiarity with the work revealed to them its religious prejudice?

To them it will be a pleasure and an advantage to know that in issuing the present supplement it has been the avowed "effort of its publishers to expel from the Britannica the charges of unfairness that have heretofore existed." The indications of this effort are, as was stated above, patent in the work.

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Then missionaries and travellers in those lonely districts came by accident upon odd stones showing the impress of human design, and very old. The thought occurred to them that the ground beneath their feet might cover similar treasures of the ancient civilization, tokens of industry and art and of intellectual life. So they dug; and in proportion as their expectations were realized greater care was exercised in the excavations, which were placed under guardianship of painstaking and learned men. Thus were laid bare the sites and remnants of Niniveh and Babylon, the magnificent palaces of Persepolis once inhabited by Darius Hystaspis, by Xerxes and Artaxerxes. The finds here and in other places mentioned in the Bible history completely tallied with descriptions given of them in the Hebrew Scripture records. What was still more valuable, and confirmed the Biblical testimony, were the inscriptions, whole libraries in stone, whose language opened a new direction for the study, especially of semitic and hieroglyphic philology. The history of the discovery and gradual decipherment of the writings brought from Tello, of the Tell El-Amarna tablets, of the astrological and astronomical records in Chaldea, the early accounts among the Babylonians regarding the Creation, the Flood, etc., many of which antedate the Mosaic records themselves; these and other details of archeological discoveries made in recent years are exceedingly interesting.

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CONTENTS:

I. THE HYMN "VENI CREATOR SPIRITUS" 573
The Rev. Hugh T. Henry, Overbrook Seminary.

II. DR. A. D. WHITE ON THE WARFARE OF SCIENCE WITH THEOLOGY. 597
The Rev. Thomas Hughes, S.J., Brussels, Belgium.

III. THE BIBLE. I. (Article XXXIII. of "Clerical Studies") 615
The Rev. J. J. Hogan, S.S., D.D., St. John's Seminary, Boston, Mass.

IV. VESPERS AND COMPLIN. (Studies in the Breviary) 629
The Rev. Ethelred L. Taunton, London, Eng.

V. ST. JOSEPH'S SEMINARY FOR THE COLORED MISSIONS 640
The Very Rev. J. R. Slattery, Baltimore.

VI. ANALECTA:

LITTERAE APOSTOLICAE, E SECRETARIA STATUS:
SS. Pontifex laudat opus "American Eccl. Review" 652

E S. CONGREGATIONE PROP. FIDEI:
Ministrum acatholicum non licet adire matrimonia Cathol. 654

E VICARIATU URBIS:
Dubia circa piam adsociationem a S. Familia 657

E S. R. UNIV. INQUISITIONE:
Authenticitas verborum "Tres sunt qui testimonium dant" (Evang. S. Joan.) . . . 659

VII. CONFERENCES:

The Holy Father and "The American Eccl. Review" 661
The Decision Against Anglican Orders—Its Theology in a Nutshell 663
The Holy See and the "Facultas Sanandi in radice" in the United States 668
Casus de Restitutione 673
Sponsors at Confirmation 674
The Wearing of the Five Scapulars 675
The Obligation to Hear Mass 676

VIII. BOOK REVIEW:

TRACTAT-MECHLINIENSES: De Jure et Justitia et de Contractibus 679
De Virtutibus in Genere.—De Virtutibus Theologicis. 679
—De Virtutibus Cardinalibus 679
STANG: Pastoral Theology 682
TYRRELL: Nova et Vetera 682
KELLOGG: American Supplement to the Encyclopedia Britannica 683
BALDWIN: Guide to Systematic Reading of Encycl. Brit. 683
EVETTS: New Light on the Bible and the Holy Land 690
CHAMINADE: La Musique Sacrée 692

IX. BOOKS RECEIVED 693

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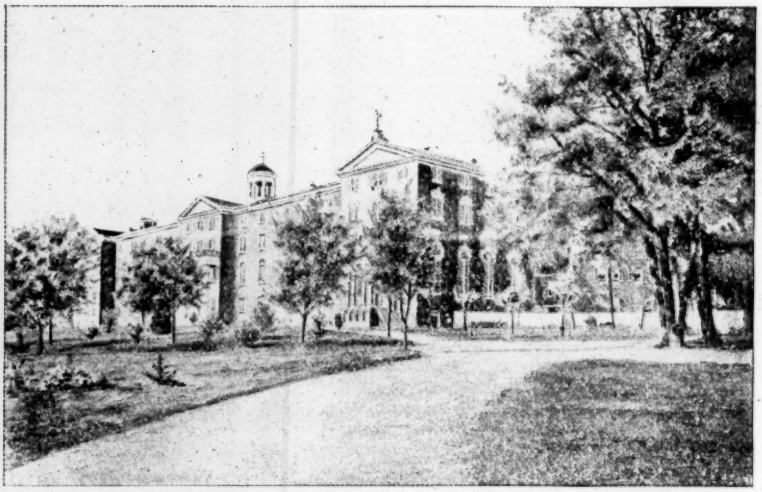

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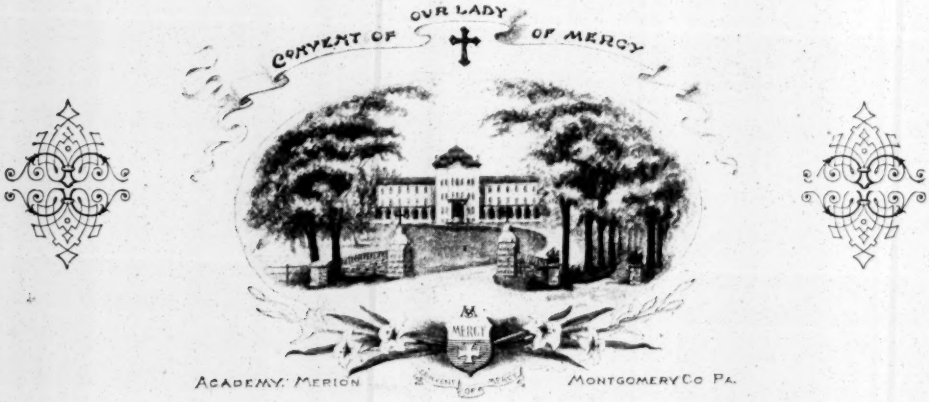

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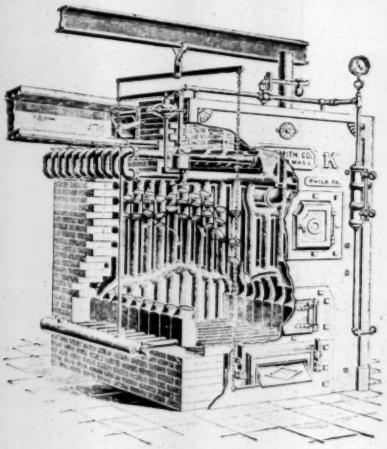

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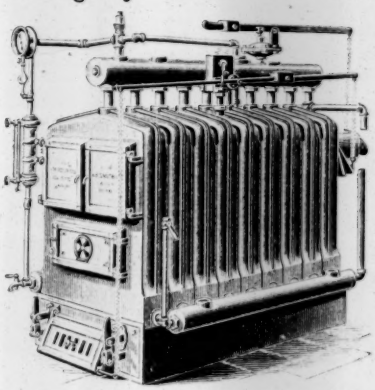

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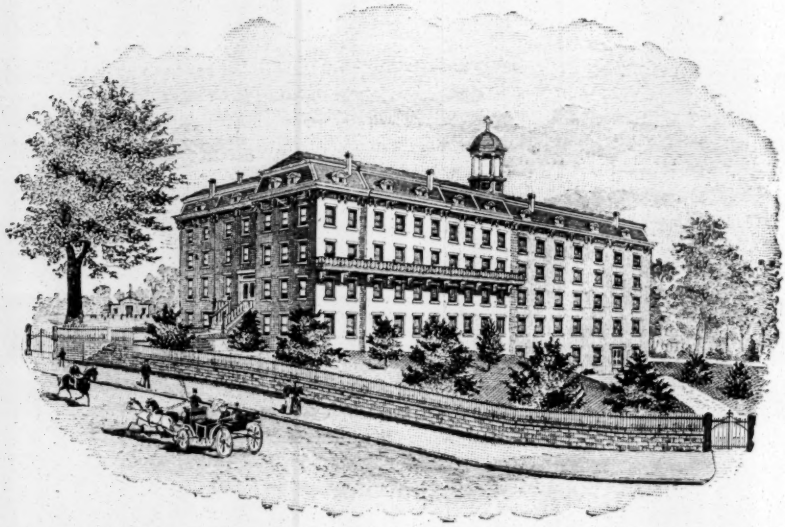

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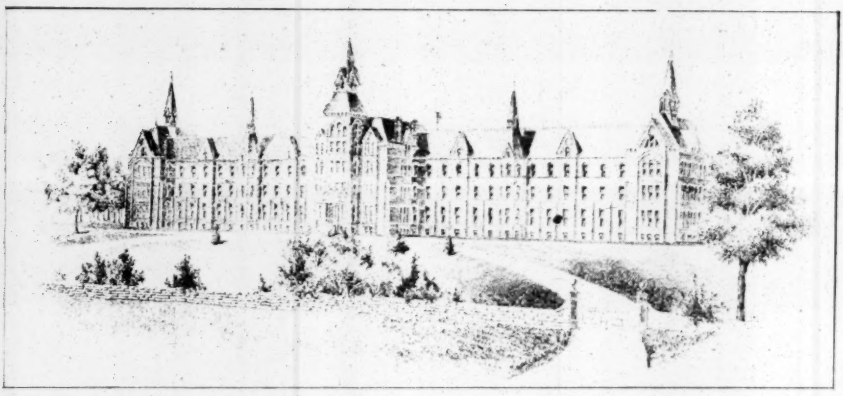

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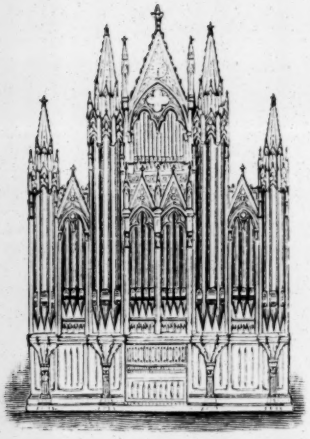

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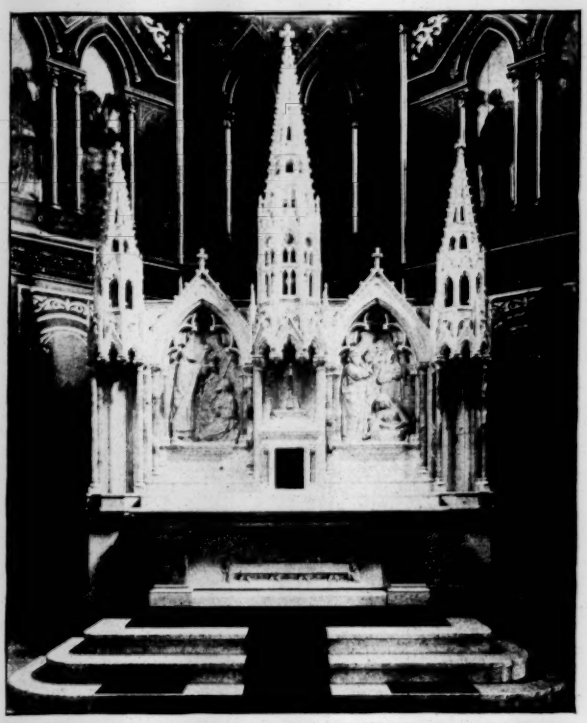

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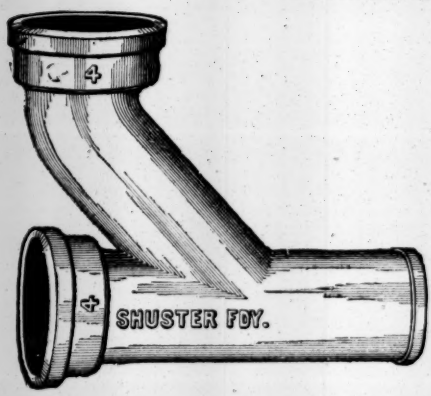

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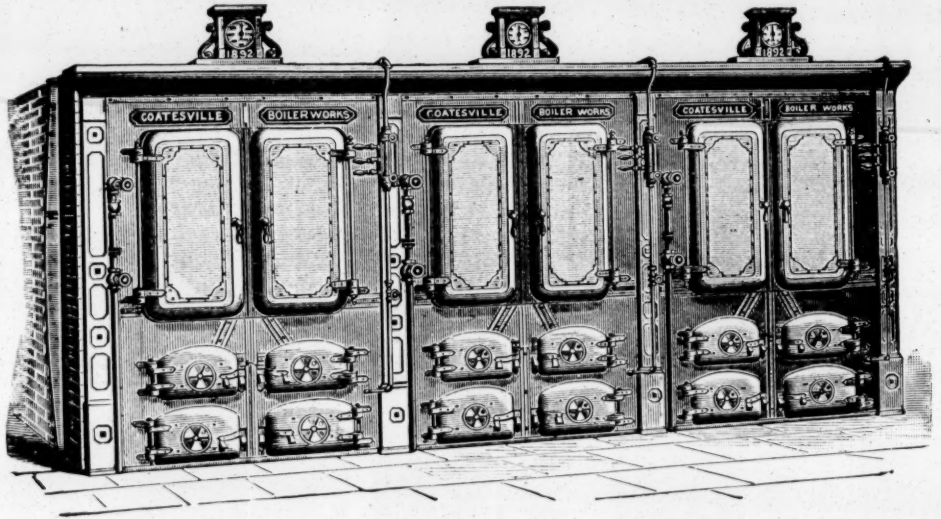

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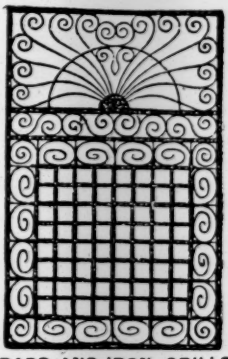

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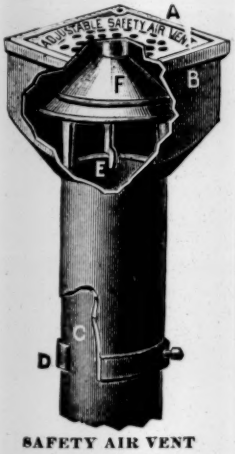

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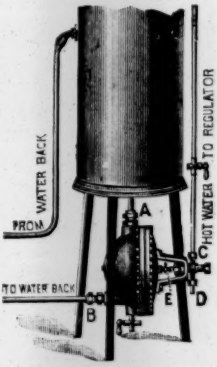

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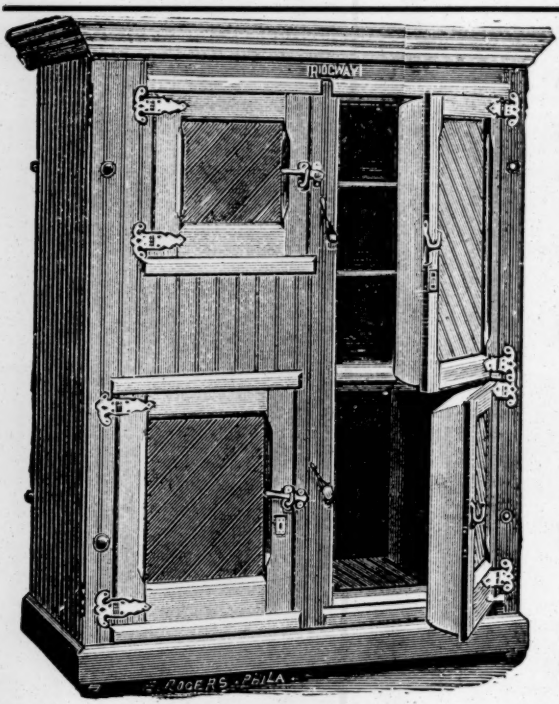

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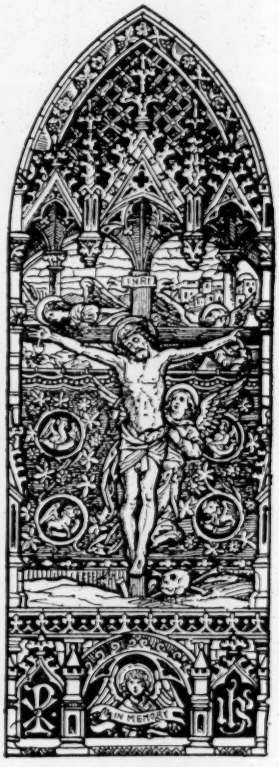

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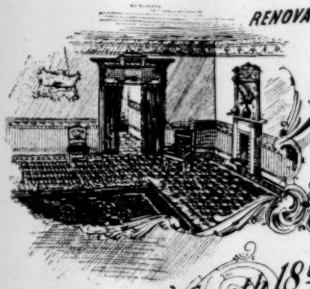

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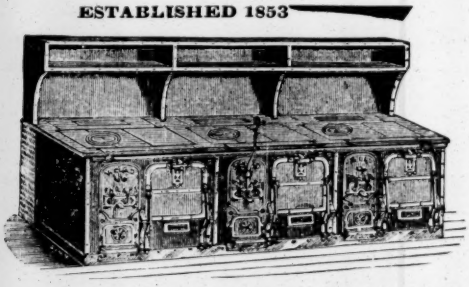

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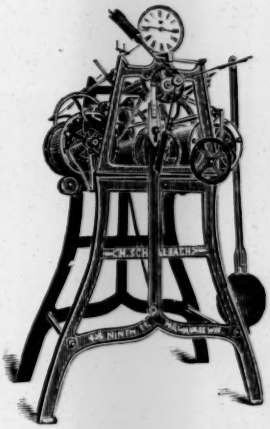

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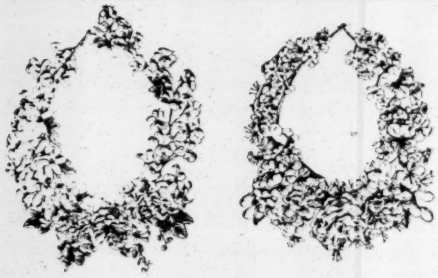

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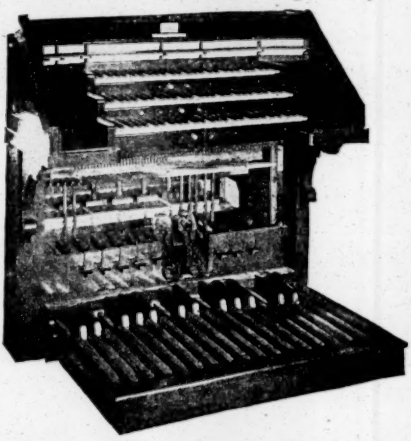

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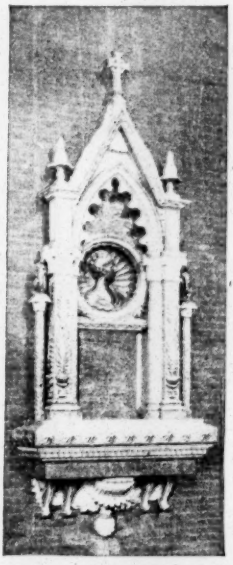

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